

THEOLOGICAL WORKS

THE NEW TESTAMENT

JOHN 21:1-19

1815.

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1815.

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THE NEW TESTAMENT

THE
THEOLOGICAL WORKS

OF

THE MOST REVEREND

JOHN SHARP, D.D.

LATE ARCHBISHOP OF YORK.

A NEW EDITION, IN FIVE VOLUMES.

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ADVERTISEMENT.

THE reader is requested to take notice, that vol. I. of this new edition contains the first volume of the old edition, (1729 &c.) and up to page 224. of the second volume.

That vol. II. contains from p. 225. of vol. II. of the old edition, and the whole of vol. III.

That vol. III. contains the fourth volume of the old edition, and from p. 277. to p. 382. of the fifth.

That vol. IV. contains the fifth volume of the old edition, from p. 1. to p. 276. and the whole of vol. VI.

That vol. V. contains the whole of the seventh volume of the old edition.

The prefaces of the original publishers are given in the places where they first appeared; viz. at the commencement of the fourth and fifth volumes.

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S E R M O N I.

PREACHED AT

GUILDHALL CHAPEL, AUGUST 23, 1674.

ROM. xiv. 19.

Let us therefore follow after the things that make for peace.

WHOSOEVER understandeth any thing of the state of Christianity, as it hath now been for some ages in the world, will be easily convinced that there is no one point of our religion more necessary to be daily preached, to be earnestly pressed and insisted on, than that of peace, and love, and unity, here recommended by the apostle.

It hath fared (as the learned Mr. Hales observed) with the Christian religion in this matter as it did with the Jewish of old. The great and principal commandment which God gave the Jews, and which (as they themselves teach) was the foundation of all their law, was, to worship the God of Israel, and him only to serve: yet such was the perverseness of that people, that this was the commandment that of all others they could never be brought to keep; but they were continually running into idolatry, notwithstanding all the methods that God made use of to reclaim them from that sin. What the worship of one God was to the Jews, that peace, and love, and unity is to the Christians, even the great distinguishing

law and character of their profession. And yet, to the shame of Christians it may be spoken, there is no one commandment in all Christ's religion that has been so generally and so scandalously violated among his followers as this. Witness the many bitter feuds and contentions that have so long embroiled Christendom ; and the numerous sects, and parties, and communions, into which at this day it stands divided.

And, God knows, this is a thing that cannot be sufficiently lamented among ourselves ; for though in many respects we are the happiest nation in the world, and particularly in this, that we have the advantage of all others, both as to the constitution of our church, and the purity of Christ's doctrine professed therein ; yet in this point of schisms, and divisions, and religious quarrels, we are as unhappy, if not more, than any.

Whether ever we shall see that blessed day, when these our breaches will be healed ; and that an end being put to our unaccountable separations, and the unchristian animosities they are the occasion of, we shall all join together in one communion, and *with one mind and one mouth glorify God*, (as the apostle expresses it,) God only knows. But, sure I am, it is the duty of every one of us heartily to pray for it ; and not only so, but, in our place and station, to contribute all we can towards it. It was this consideration that put me upon the choice of these words of St. Paul for my argument at this time ; *Let us therefore follow after the things that make for peace.*

In treating of which I shall endeavour two things : first, to explain the duty here recommended, by re-

ducing it to its particular rules and instances; secondly, to set before you the great obligations that lie upon us to the practice of it.

As to the first of these things, viz. what is contained or implied in this duty of *following after the things that make for peace*, you may be pleased to take notice, that this duty hath a twofold object, according to the two different relations and capacities in which we are to be considered; namely, the church our common mother, and particular Christians our brethren. In the first relation, we are considered as subjects; in the other, as fellow Christians. Now with respect to the former, the peace we are to pursue, implies obedience and the preservation of communion, in opposition to schism and separation. With respect to the latter, it implies mutual love and charity, in opposition to quarrels and contentions. So that, you see, my business upon this first head must be, to shew what are the particulars of our duty, or what are the *things that make for peace*, in both these respects.

I begin with what is due from us to the church in order to peace, as peace stands in contradistinction to schism. And this point I shall beg leave to discuss very plainly and particularly, because I fear many of us have wrong notions about it; and yet it is a matter of such consequence, that the right understanding of it would go a great way to the cure of the sad divisions that are among us.

What I have to say upon this point, I shall comprise in the four following propositions, taking my rise from the first principle of church-society.

The first proposition I lay down is this, That every Christian is, by virtue of his Christianity, a member

of the church of Christ, and is bound to join in external communion with it where it can be had.

For the clearing of this, let it be taken notice of, that the method which our Saviour set on foot for our salvation, doth not so much consider us as single persons, as joined together in one common society. It was his design to gather to himself a church out of mankind, to erect and form a body politic, of which himself should be the head, and particular Christians the members; and in this method, through obedience to his laws and government, to bring men to salvation.

This is variously set forth to us in the New Testament: sometimes Christ and Christians are represented under the notion of a *vine*, of which he is the *root*, and they are the *branches*, John xv. 1; sometimes under the notion of a natural body, of which Christ is the head, and all believers the members, 1 Cor. xii. And, accordingly, whatever Christ is said to have done or suffered for mankind, he is said to have done or suffered for them, not as scattered individuals, but as incorporated into a church. Thus *Christ loved the church, and gave himself for it*, Eph. v. 29. *Christ redeemed the church with his own blood*, Acts xx. 28. Christ is the Saviour of his body, that is to say, the church, Eph. v. 25; with many passages of the like importance. The plain consequence from hence is, that every person, so far as he is a Christian, so far he is a member of the church. And agreeably hereto it is very plain, that baptism, which is by all acknowledged to be the rite of initiating us into Christianity, is in scripture declared to be the rite whereby we are entered and admitted into the church. Thus St. Paul expressly

tells us, that *by one Spirit we are all baptized into one body*, 1 Cor. xii. 13.

Now then, it being thus evident that every Christian, as a Christian, is a member of that body of Christ which we call *the church*, there will be little need of taking pains to prove that every such person is obliged to join in external communion with the church, where he can do so; for the very nature of this church-membership doth imply it: without this, neither the ends of church-society, nor the benefits accruing to us therefrom, can be attained.

First, not the ends of it: the ends of church-society are the more solemn worship of God, and the public profession of our religion, and the mutual edification one of another: now, how these can be in any measure attained without associating together in public assemblies and mutual offices, and other acts of external communion with one another, cannot any ways be imagined.

And as little, in the second place, can it be conceived, how without this we can be made partakers of the benefits and privileges that Christ hath made over to the members of his church. For we are to consider, that God hath so ordered the matter, (and without doubt for this very reason, to unite us the more firmly in society,) that the privileges of the gospel, such as pardon of sin, and the grace of the Holy Spirit, are not ordinarily conveyed to us so immediately by God, but that there must intervene the ministry of men. God's holy word and sacraments are the channels in which they are derived to us; and those to whom he hath committed the ministry of reconciliation, and the power of the keys, are the hands that must dispense them. We have no pro-

mise of spiritual graces, but by these means ; so that in order to the partaking of them, there is an absolute necessity laid upon us of joining and communicating with the church.

It is true indeed, God doth not so tie himself up to these means, but that he can, and will, in some cases, confer the benefits of them without them ; as in case of a general apostasy of the church, or of persecution for religion, or of any unjust excommunication, or any other case where communion with a true visible church is denied to us. But though God doth act extraordinarily in extraordinary cases, where these means cannot be had, yet this doth not at all diminish, much less take away, the necessity of making use of them when they can be had.

From what hath been discoursed on this first proposition, we may, by the way, gather these two things ; I only name them :

1. How untrue their position is, that maintain that all our obligation to church-communion doth arise from a voluntary admission of ourselves into some particular congregation, and an explicit promise or engagement to join with it in church-ordinances.

2. How wildly and extravagantly they discourse, that talk of a Christianity at large, without relation to a church, or communion with any society of Christians.

The second proposition is, That every one is bound to join in communion with the established national church to which he belongs, supposing there be nothing in the terms of its communion that renders it unlawful for him so to do.

For if we are bound to maintain communion with the catholic church, as I have before proved, it is plain that we are bound to maintain communion with that part of it, within whose verge the divine providence has cast us. For we cannot communicate with the catholic church, but by communicating with some part of it; and there is no communicating with any part of it, but that under which we live, or where we have our residence.

Well, but it may be said, that there may be several distinct churches in the place where we live. There may be the fixed regular assemblies of the national church, and there may be separate congregations; both which are, or pretend to be, parts of the catholic church; so that it may be all one, as to our communicating with that, which of these we join with, supposing we join but with one of them; and consequently there is no necessity, from that principle, that we should hold communion with the public assemblies of the national church.

But as to this, I desire it may be considered, that that which lays an obligation upon us to join in communion with the church, (to wit, our being members of that one body of Christ,) doth also lay an obligation upon us, as much as in us lies, to preserve the unity of that body; (for this both the fundamental laws of society, and the express precepts of Christianity, do require of every member;) but now to make a rent in, or separate from any part of the body of Christ, with which we may lawfully communicate, (and such we now suppose the established assemblies of the nation to be,) is directly contrary to the preserving the unity of that body; and therefore, certainly, such a rent or separation

must be unlawful. And, if so, then it must be unlawful also to join with any congregation of men among us that have made such a rent or separation.

So that let our pretences be what they will, so long as the fixed regular assemblies of the nation wherein we live do truly belong to the catholic church, and we can lawfully join with them, it is certain we are bound so to do, and not to join with those congregations that have withdrawn themselves from them; for to do this, would be to join in society with separatists, would be a partaking of their sin, and a breach of the apostle's precept, of *avoiding those that cause divisions*, Rom. xvi. 17.

The third proposition is, That the being a member of any church doth oblige a man to submit to all the laws and constitutions of that church.

This proposition is in the general so unquestionable, that no sober man will deny it. And indeed, it is the basis upon which all societies are founded, and by which they do subsist. For to suppose a society, and yet to suppose the members of it not under an obligation to obey its laws and government, is to make ropes of sand; to suppose a body without sinews and ligaments to hold its parts together.

So that all the question here is, concerning the nature and extent of the church's power over her members; how far, and in what instances, she hath authority to oblige them? which is a question not difficult to be answered, if men would come to it without passion and prejudice.

For it must be acknowledged, in the first place, that the church must, as all other societies, be intrusted with at least so much power over her sub-

jects, as is necessary for the securing her own welfare and preservation; for to think otherwise, is to suppose God to have founded a church, and intended the well-being and continuance of it, which are things that every one must grant; and yet to suppose, that he hath denied her the use of the means, without which that well-being and continuance cannot be attained; which is monstrous and contradictory.

Furthermore, it must be granted, that the welfare and preservation of the church cannot be secured but upon these two suppositions; first, that provision be made for the due and orderly performance of the worship of God; secondly, that there be means of maintaining peace and unity amongst its members. This latter is necessary to the welfare and preservation of a church as a society; the former is necessary to it as a religious society.

Now then this being admitted, it follows in the general, that whatever power over her subjects is necessary in order to either of these things, all that, at least, must be supposed to be lodged in the church, that is to say, in those that have the government of it.

So that from hence it is plain, in the first place, that the church hath power so far to restrain the exercise of her subjects' liberty, as to oblige them to all such laws, rules, orders, and ceremonies as she shall establish for the more solemn, regular, decent, and convenient administration of religious affairs. And if it be questioned, whether her appointments do indeed conduce to that end, of that she herself is to be the judge; her members being no further concerned therein, than only, before they obey her im-

positions, to see, that they be not repugnant to the known laws of God. This power the church must be supposed to have, otherwise she will not be enabled to make provision for the first thing whereon her welfare doth depend, viz. the performance of God's worship and service in a due and orderly manner.

Secondly, From hence also it is plain, that the church must be furnished with a power to end and determine controversies of religion that arise among its members; that is to say, to give such an authoritative decision of them, as that all parties are bound to acquiesce in it; for, without this, she would be defective in the second thing required to her welfare and preservation, viz. maintaining herself in peace and unity.

But here it may be taken notice, that this power of ending controversies, which we ascribe to the church, doth not imply any authority over our judgments, or that, in virtue thereof, she can oblige us to give an inward assent to her determinations, any further than she gives us evidence for the truth of them; (which is that extravagant power the church of Rome doth challenge to herself;) but only in authority over our practice, that she can oblige us to submit so far to her definitions, as not to act any thing contrary to them. A power in the former sense is not necessary to the church's peace; and the reason is, because our judgments and opinions, so long as we keep them to ourselves, cannot possibly cause any disturbance in, or do any injury to society: but a power in the latter sense is absolutely necessary; for if men may be allowed to vent and publish whatever fancies come into their head,

and the church have no authority to impose silence upon them, it cannot be avoided, but she will be overrun with heresies, and embroiled in infinite quarrels and controversies, to the destruction of her public peace.

The fourth proposition is, That we can have no just cause of withdrawing our communion from the church whereof we are members, but when we cannot communicate with it without the commission of a sin.

For if we are bound to communicate with the church when we can lawfully do so, as hath been before proved; it is plain, we are bound so long to continue our communion with the church, till it be unlawful to continue in it any longer; but it cannot be unlawful to continue in her communion, till she require something, as a condition of her communion, that is a sin.

So that there are but two cases wherein it can be lawful to withdraw our communion from a church, because there are but two cases wherein communion with her can be sinful. One is, when the church requires of us, as a condition of her communion, an acknowledgment and profession of that for a truth which is an error: the other is, when the church requires of us, as a condition of her communion, the joining with her in some practices which are against the laws of God. In these two cases, to withdraw our obedience to the church is so far from being a sin, that it is a necessary duty; because we have an obligation to the laws of God, antecedent to that we have to those of the church; and we are bound to obey these no further than they are consonant or agreeable to those.

But now from this discourse it will appear, how insufficient those causes, how unwarrantable those grounds are, upon which many among us have proceeded to separation from our church.

For, first, if what I have laid down be true, it cannot be true that unscriptural impositions are a warrantable cause of separation from a church; supposing that by *unscriptural* be meant no more than only what is neither commanded nor forbid in the scriptures. For the actions required by these unscriptural impositions are either in themselves lawful to be done, or not lawful to be done. If they be in themselves unlawful to be done, then they do not fall under that notion of *unscriptural* we here speak of; they are downright sins, and so either particularly or in the general forbid in the scripture. If they be in themselves lawful to be done, then it cannot be imagined how their being *commanded* can make them unlawful; so that in this case there is no sin in yielding obedience to the church, and, consequently, no cause of withdrawing our communion from it.

Neither, secondly, can it be true, that errors in a church as to matter of doctrines, or corruptions as to matter of practice, so long as those errors and corruptions are only suffered, but not imposed, can be a sufficient cause of separation; the reason is, because these things are not sins in us, so long as we do not join with the church in them. So that so long as we can communicate with a church, without either professing her errors, or partaking in her sinful practices, as in the present case it is supposed we may do; so long we are bound, upon the principle before laid down, not to separate from her.

Neither, in the third and last place, is the enjoying a more profitable ministry, or living under a more pure discipline in a separate congregation, a just cause of forsaking the communion of the church of which we are members: and the reason is, because we are not to commit a sin for the promoting a good end. Now, as we have said, it is a sin to forsake the communion of the church, whereof we are members, so long as her communion is not sinful: but the enjoyment of a less profitable ministry, or a less pure discipline, doth not make her communion sinful; therefore the enjoyment of a more pure ministry, or a more profitable discipline, cannot make a separation from her lawful.

Thus have I, as briefly as I could, represented to you the particulars of that duty we owe to our common mother, in the preservation of her unity and communion. And I hope I have not been so zealous for peace, as to have been at all injurious to truth.

I am confident I have said nothing but what is very agreeable to scripture and reason, and the sense of the best and ancientest Christians: and I am certain I have not intrenched upon any of those grounds upon which our ancestors proceeded to the reformation of religion among us. And for most of the things here delivered, we have also the suffrage of several, and those the most learned and moderate, of our dissenting brethren.

And now, if after this any one be offended, as indeed these kind of discourses are seldom very acceptable; all I can say is this, that the truths here delivered are really of so great importance to religion and the public peace, that they ought not to be

dissembled or suppressed for any bad reception they may meet with from some men: but as for the manner of delivering them, I have taken all the care I could not to give offence to any.

I now pass on to the second part of my task upon this head; which is, to consider the duty recommended in the text with relation to particular Christians, our brethren.

And here my business is, to direct you to the pursuit of these *things that make for peace*; as peace signifies mutual love and charity, in opposition to strife, and bitterness, and contentions.

The things that make for peace, in this sense, are more especially these that follow, which I shall deliver by way of rules and advices.

The first rule is, to distinguish carefully between matters of faith and matters of opinion; and as to these latter, to be willing that every one should enjoy the liberty of judging for himself.

This is one thing that would help very much to the extinguishing of those unnatural heats and animosities, which have long been the reproach of Christians. If men would set no greater value upon their notions and opinions than they do deserve; if they would make a difference between necessary points and those that are not so; and, in those things that are not necessary, would not rigorously tie up others to their measures, but would allow every man to abound in his own sense, so long as the church's peace is not hereby injured, we should not have so many bitter quarrels and heartburnings among us. But, alas! whilst every one will frame a system of divinity of his own head, and every puny notion of that system must be christened

by the name of an *article of faith* ; and every man that doth not believe just as he doth, must straight be a heretic for not doing so ; how can it be expected but we must wrangle eternally !

It were heartily to be wished, that Christians would consider that the articles of faith, those things that God hath made necessary by every one to be believed in order to his salvation, are but very few ; and they are all of them so plainly and clearly set down in the scripture, that it is impossible for any sincere honest-minded man to miss of the true sense of them ; and they have further this badge to distinguish them from all other truths, that they have an immediate influence upon men's lives, a direct tendency to make men better ; whereas most of those things that make the matter of our controversies, and about which we make such a noise and clamour, and for which we so bitterly censure and anathematize one another, are quite of another nature : they are neither so clearly revealed or propounded in the scripture, but that even good men, through the great difference of their parts, learning, and education, may, after their best endeavours, vary in their sentiments about them. Nor do they at all concern a Christian life, but are matters of pure notion and speculation ; so that it cannot with any reason be pretended, that they are points upon which men's salvation doth depend. It cannot be thought that God will be offended with any man for his ignorance or mistakes concerning them : and if not, if a man may be a good Christian, and go to heaven, whether he holds the right or the wrong side in these matters, for God's sake why should we

be angry with any one for having other opinions about them than we have? why should we not rather permit men to use their understandings as well as they can; and, where they fail of the truth, to bear with them, as God himself, without question, will; than, by stickling for every unnecessary truth, destroy that peace, and love, and amity, that ought to be among Christians?

The second thing I would recommend is, a great simplicity and purity of intention in the pursuit of truth; and at no hand to let passion, or interest, or any self-end be ingredient into our religion.

The practice of this would not more conduce to the discovery of truth, than it would to the promoting of peace; for it is easy to observe, that it is not always a pure concernment for the truth, in the points in controversy, that makes us so zealous, so fierce, and so obstinate in our disputes for or against them; but something of which that is only the mask and pretence, some by-ends that must be served, some secular interest that we have espoused, which must be carried on.

We have either engaged ourselves to some party, and so its interests, right or wrong, must be promoted; or we have taken up an opinion inconsiderately at the first, and appeared in the favour of it, and afterward our own credit doth oblige us to defend it; or we have received some slight or disappointment from the men of one way, and so in pure pet and revenge we pass over to their adversaries: or it is for our gain and advantage, that the differences among us be still kept on foot; or we desire to get ourselves a name by some great achievements in

the noble science of controversies : or we are possessed with the spirit of contradiction : or we delight in novelties : or we love to be singular.

These are the things that too often both give birth to our controversies, and also nourish and foment them.

If we would but cast these beams out of our eyes, we should both see more clearly, and certainly live more peaceably. But whilst we pursue base and sordid ends, under the pretence of maintaining truth, we shall always be in error, and always in contention.

Let us therefore quit ourselves of all our prepossessions ; let us mortify all our pride and vainglory, our passion and emulation, our covetousness and revenge, and bring nothing in the world to our debates about religion, but only the pure love of truth ; and then our controversies will not be so long, and they will be more calmly and peaceably managed, and they will redound to the greater good of all parties.

And this I dare say further, to encourage you to labour after this temper of mind, that he that comes thus qualified to the study of religion, though he may not have the luck always to light on the truth, yet, with all his errors, be they what they will, he is more acceptable to God, than the man that hath truth on his side, yet takes it up or maintains it to serve a turn. He that believes a falsehood after he hath used his sincere endeavours to find the truth, is not half so much a heretic as he that professeth a truth out of evil principles, and prostituteth it to unworthy ends.

The third rule is, never to quarrel about words

and phrases ; but so long as other men mean much-what the same that we do, let us be content, though they have not the luck to express themselves so well.

I do not know how it comes to pass, whether through too much heat and eagerness of disputing, that we do not mind one another's sense, or whether through too much love to our own manner of thinking or speaking, that we will not endure any thing but what is conveyed to us in our own method : but, really, it often happens, that most bitter quarrels do commence, not so much from the different sense of the contending parties concerning the things they contend about, as from the different terms they use to express the same sense, and the different grounds they proceed upon, or arguments they make use of for the proof of it.

For my part, I verily believe that this is the case of several of those disputes, in which we protestants do often engage at this day. I do not think in many points our differences are near so wide as they are sometimes represented, but that they might easily be made up with a little allowance to men's words and phrases, and the different methods of deducing their notions.

It would be, perhaps, no hard matter to make this appear in those controversies that are so much agitated among us concerning faith and justification, and the necessity of good works to salvation ; and imputed righteousness, and the difference between virtue and grace ; with some others, if this were a fit place for it. The difference that is among us as to these points is possibly not much greater than this, that some men in these matters speak more

clearly and fully ; others, more imperfectly and obscurely : some men convey their sense in plain and proper words ; others delight in metaphors, and do perhaps extend the figurative expressions of scripture : some reason more closely, and upon more certain principles ; others possibly may proceed upon weaker grounds, and misapply texts of scripture, and discourse more loosely. But both parties (especially the more moderate of both) seem to drive at muchwhat the same thing, though by different ways ; as appears from this, that, being interrogated concerning the consequences of their several opinions, they generally agree in admitting or rejecting the same.

But fourthly, another thing that would make for peace is this, never to charge upon men the consequences of their opinions, when they expressly disown them.

This is another thing that doth hugely tend to widen our differences, and to exasperate men's spirits one against another, when having examined some opinion of a man, or party of men, and finding very great absurdities and evil consequences necessarily to flow from it, we presently throw all those into the dish of them that hold the opinion ; as if they could not hold the one, but they must necessarily own the other : whereas, indeed, the men we thus charge may be so innocent in this matter, that they do not in the least dream of such consequences ; or if they did, they would be so far from owning them, that they would abhor the opinion for their sakes.

To give you an instance or two in this matter : it is a doctrine maintained by some, that God's will

is the rule of justice ; or, that every thing is therefore just or good, because God wills it. Those that are concerned to oppose this doctrine do contend, that, if this doctrine be true, it will necessarily follow, that no man can have any certainty of the truth of any one proposition that God hath revealed in scripture ; because, say they, his eternal faithfulness and veracity are by this doctrine made arbitrary things. Granting now that this can by just consequence be made out, yet I dare say, those that hold the aforesaid doctrine would be very angry, and had good reason so to be, if they were told that they did not, no, nor could not, upon their principles, certainly believe the scripture.

Some men think that they can with demonstrative evidence make out, that the doctrine of God's irrelative decrees doth, in its consequences, overthrow the whole gospel ; that it doth destroy the nature of rewards and punishments, cuts the very sinews of men's endeavours after virtue, makes all laws, promises, exhortations perfectly idle and insignificant things, and renders God the most unlovely Being in the world. Now supposing all this to be true, yet it would be a most unjust and uncharitable thing to affirm of any that believe that doctrine, (many of whom are certainly pious and good men,) that they do maintain any such impious and blasphemous opinions as those that are now mentioned.

The sum of all is, that a man may believe a proposition, and not believe all that follows from it : not but that all the deductions from a proposition are equally true, and equally credible with the proposition from whence they are deduced : but a man may not so clearly see through the proposition, as to

discern that such consequences are really deducible from it: so that we are at no hand to charge them upon him, unless he do explicitly own them.

If this rule was observed, our differences would not make so great a noise, nor would the errors and heterodoxes, maintained among us, appear so monstrous and extravagant; and we should spare a great many hard words and odious appellations, which we now too prodigally bestow upon those that differ from us.

The fifth rule is, to abstract men's persons from their opinions; and, in examining or opposing these, never to make any reflections upon those.

This is a thing so highly reasonable, that methinks no pretender to ingenuity should ever need to be called upon to observe it: for it seems very absurd and ridiculous in any argument, to meddle with that that nothing concerns the question. But what do personal reflections concern the cause of religion? whatever it may be to the reputation of an opinion, I am sure it is nothing to the truth of it, that such or such a man holds it.

And truly, if men would leave this impertinence, we might hope for a better issue of our religious debates: but whilst men will forsake the merits of the cause, and unmanly fall to railing, and disparaging men's persons, and scraping together all the ill that can be said of them, they blow the coals of contention, they so imbitter and envenom the dispute, that it rankles into incurable disasters and heart-burnings.

Christians would do well to consider, that these mean arts, of exposing men's persons to discredit their opinions, are very much unworthy the dignity

of their profession, and most of all misbecoming the sacredness and venerableness of the truth they contend for. And, besides, no cause stands in need of them, but such an one as is extremely baffled and desperate; and even then they are the worst arguments in the world to support it; for quick-sighted men will easily see through the dust we endeavour to raise; and those that are duller will be apt to suspect, from our being so angry and so waspish, that we have but a bad matter to manage.

We should consider that men's persons are sacred things; that whatever power we have to judge of their opinions, we have no authority to judge or censure them: that to bring them upon the stage, and there throw dirt on them, is highly rude and uncivil, and an affront to human society, and the most contrary thing in the world to Christian charity, which is so far from enduring reproaches and evil-speaking, that it obliges us to cover as much as we can all the faults, and even the very indiscretions of others.

The sixth and last thing I shall recommend to you as an expedient of peace, is a vigorous pursuit of holiness.

Do but seriously set yourselves to be good, do but get your hearts deeply affected with religion as well as your heads, and then there is no fear but you will be all the sons of peace.

We may talk what we will, but really it is our not practising our religion that makes us so contentious and disputatious about it: it is our emptiness of the divine life, that makes us so full of speculation and controversy: was but that once firmly rooted in us, these weeds and excrescences of religion would

presently dry up and wither; we should loathe any longer to feed upon such husks, after we once came to have a relish of that bread.

Ah! how little satisfaction can all our pretty notions and fine-spun controversies yield to a soul that truly *hungers and thirsts after righteousness*! how pitiful, flatly, and insipidly will they taste, in comparison of the divine entertainments of the spiritual life!

Were we but seriously taken up with the substantials of our religion, we should not have leisure for the talking, disputing divinity; we should have greater matters to take up our thoughts, and more profitable arguments to furnish out our discourses. So long as we could busy ourselves in *working out our salvation*, and furthering the salvation of others, we should think it but a mean employment to spend our time in spinning fine nets for the catching of flies.

Besides, this divine life, if it once took place in us, would strangely dilate and enlarge our hearts in charity towards our brethren; it would make us open our arms wide to the whole creation; it would perfectly work out of us all that peevishness, and sourness, and penuriousness of spirit which we do too often contract by being addicted to a sect; and would make us sweet, and benign, and obliging, and ready to receive and embrace all conditions of men. In a word, it would quite swallow up all distinctions of parties; and whatever did but bear upon it the image of God, and the superscription of the holy Jesus, would need no other commendatories to our affection, but would upon that alone account be infinitely dear and precious to us.

Let us all therefore earnestly contend after this divine principle of holiness ; let us bring down religion from our heads to our hearts, from speculation to practice ; let us make it our business heartily to love God and do his will, and then we may hope to see peace in our days.

This, this is that that will restore to the world the golden age of primitive Christianity, when the love and unity of the disciples of Jesus was so conspicuous and remarkable that it became a proverb, See how the Christians love one another ! this, this is that that will bring in the accomplishment of all those glorious promises of peace and tranquillity that Christ hath made to his church : *then shall the wolf dwell with the lamb, and the leopard lie down with the kid : then shall not Ephraim envy Judah, nor Judah vex Ephraim ; but we shall turn our swords into plough-shares, and our spears into pruning-hooks ; and there will be no more consuming or devouring in all God's holy mountain.*

I should now proceed to the second general point in my proposed method of handling this text, viz. To set before you the very great engagements and obligations we have upon us to *follow after the things that make for peace* ; and that,

1. From the nature and contrivance of our religion.

2. From the great weight the scripture lays upon this duty.

3. From the great unreasonableness of our religious differences.

4. From the very evil consequences that attend them : as, 1. In that they are great hinderances of a

good life ; 2. They are very pernicious to the civil peace of the state ; 3. They are highly opprobrious to Christianity in general ; and, 4. and lastly, Very dangerous to the protestant religion, as giving too many advantages and too much encouragement to the factors of the papacy.

But I have, I fear, already exceeded the limits of a sermon, and therefore shall add no more.

God open our eyes, that we may, *in this our day, understand the things that belong to peace, before they be hid from our eyes.*

S E R M O N II.

PREACHED AT

BOW-CHURCH, JANUARY 30, 1675.

1 TIM. iv. 8.

Godliness is profitable unto all things, having a promise of the life that now is, and of that which is to come.

THESE words are the enforcement of an exhortation which St. Paul had made to Timothy, in the verse before-going, which was, that he should *avoid profane and old wives' fables*; meaning those impious and superstitious doctrines, and the carnal and unchristian observances that were grounded upon them, (some of which he had mentioned in the beginning of this chapter,) which some at that time did endeavour to introduce into Christianity; and, instead of applying his mind to these, that he should rather *exercise himself unto true godliness*.

This was the exhortation. The arguments wherewith he enforceth it are two: first, the unprofitableness of these carnal and superstitious doctrines and practices; *Bodily exercise*, saith he, *profiteth little*: secondly, the real usefulness of solid virtue and godliness to all the purposes of life; *Godliness is profitable to all things, having a promise of this life, as well as of that which is to come*.

I shall not here meddle at all with the former part of the apostle's exhortation, or the argument

that hath relation to it; but shall apply myself wholly to the latter, craving leave most plainly and affectionately to press upon you the exercise of godliness upon those grounds and considerations on which the apostle here recommended it.

Indeed, to a man that considers well, it will appear the most unaccountable thing in the world, that, among all those several exercises that mankind busy themselves about, this of godliness should be in so great a measure neglected; that men should be so diligent, so industrious, so unwearied, some in getting estates, others in purveying for pleasure, others in learning arts and trades, all in some thing or other relating to this sensible world; and so few should study to acquaint themselves with God and the concerns of their souls; to learn the arts of virtue and religious conversation.

Certain it is, this piece of skill is not more above our reach than many of those other things we so industriously pursue; nay, I am apt to think it is more within our power than most of them; for in our other labours we cannot always promise to ourselves certain success; a thousand things may intervene which we know not of, that may defeat all our plots and designs, though never so carefully laid; but no man ever seriously undertook the business of religion but he accomplished it.

Nay, further, as we can with greater certainty, so can we with less pains and difficulty, promise to ourselves success in this affair, than we can hope to compass most of our worldly designs which so much take up our thoughts. I doubt not in the least but that less labour, less trouble, less solicitude will serve to make a man a good Christian, than to get an

estate, or to attain a competent skill in human arts and sciences.

And then for other motives, to oblige us to the study of religion, we have incomparably more and greater than we can have for the pursuit of any other thing. It is certainly the greatest concernment we have in the world: it is the very thing God sent us into the world about: it is the very thing that his Son came down from heaven to instruct us in: it is the very thing by which we shall be concluded everlastingly happy, or everlastingly miserable, after this life is ended.

These things well considered, we may justly, I say, stand amazed, that men should be so prodigiously supine and negligent in an affair of this nature and importance, as we see they generally are.

If there can any account be given of this matter, I suppose it must be some such as this; that the things of this world, upon which we bestow our care, our time, our courtship, are present to us. We see them every day before our eyes; we taste, we feel the sweetness of them; we are sensible that their enjoyment is absolutely necessary to our present well-being. But as for spiritual matters, they lie under a great disadvantage; they appear to us as at a great distance; we do not apprehend any present need we have of them, nor do we fancy any sweetness or relish in them: nay, on the contrary, we form the most frightful and dismal images of them that can be. We look upon them not only as flat and unsavoury, but as things which if we trouble our heads too much about will certainly ruin all our designs in this world. We think religion good for nothing but to spoil good company, to

make us melancholy and mopish, to distract us in our business and employments, and to put so many restraints upon us, that we can neither with that freedom nor success pursue our temporal concerns, which we think necessary to our happiness in this world.

But let us suppose things to be thus with religion as we have fancied, yet cannot this be any reasonable excuse for our carelessness about it. What though there were no visible benefit by a religious life in this world? what though the rewards of our pains about it were only in reversion? yet since a time will come when it will be our greatest interest to have been heartily religious, is it not a madness now to neglect it? what though religion be a course of life difficult and unpleasant, a way strewn with briars and thorns, a way which if we follow we are certainly lost, as to our hopes of any thing here? yet since a time will certainly come when we shall wish that we had been good Christians, though we had lost our right eyes and our right hands upon the condition; when we shall wish that we had purchased virtue, though at the rate of the loss of the whole world; for God's sake why should we not be of the same mind now? who, but fools and children, but will look upon that, which shall certainly and unavoidably be, with the same regard as if it was now present?

But, indeed, this is not the case of religion; this business of piety is not so formidable as we often represent it: it is no such enemy to our temporal designs: it is a very innocent thing, and will do us no harm, though we look no further than this present world: it will hinder none of our delights or

pleasures, but will allow us to gratify every appetite that God and nature hath put into us. And if any man doubt this, let him name that natural desire which the Christian religion doth forbid, or any way hinder the innocent satisfaction of; I am confident he shall be able to name none. Since this is the case then, how much more childish than children shall we appear, if we make so little reckoning of it? how inexcusably foolish shall we be, if we will not be at some pains to possess ourselves of that which will be no manner of hinderance to us in our affairs in this world, and will infallibly make us everlastingly happy in that which is to come?

But further; what if it be certain that a life of strict virtue is not only no hinderance to our temporal designs, but a great furtherance of them? what if it can be proved, that besides the influence it has on our happiness in the next life, it is also the best thing in the world to serve our turns in this? and that nothing can so much contribute to the bringing about our worldly aims, no such ready way to attain to what our very flesh and blood most desires, most delights in, as to be sincerely pious. What imaginable pretence can we have then for our contempt of God and virtue? if this can be made to appear, sure all our objections will be fully answered, all our scruples satisfied, all our prejudices against religion wholly removed, and every one that is not abandoned of his fortune and his senses, as well as his reason, must think himself concerned to become a votary to it; since he can have no temptation or motive to vice, which will not more powerfully draw him to virtue; and all the ends that the one can pretend to serve will much more effectually

be served by the other; and he escapes an eternity of misery, and gets everlasting life into the bargain.

I think it therefore worth the while to spend the time now allotted me in making good this point, and discovering something at least of that universal *profitableness of godliness* to the purposes of human life that St. Paul in my text assures us of.

But because the studies of men are so infinitely various, and the ends of life to be served so many, that it will be impossible to speak particularly of them; it will be needful to pitch upon some general heads, such as, if they do not comprehend all, may yet take in most of those things to which the labours and endeavours of men are directed, and in the acquisition of which they have compassed their designs; and to shew the serviceableness of religion above all other means for the attaining of them. And I think I cannot pitch better than upon those three noted idols of the world, wealth, and honour, and pleasure; these being the goods which have always been accounted to divide mankind among them; and into the service of some one or all of which, all that set up for a happy life in this world do list themselves, how different and disagreeing soever they be from one another as to their particular employments and ways of living. I shall therefore make it appear, that godliness and religion is a very great furtherance to the acquisition of all these; and that no man can take a more ready way, either to improve his fortune, or to purchase a name and reputation among men, or to live comfortably and pleasantly in this world, than heartily to serve God, and to live in the practice of every virtue.

And in the first place, I begin with the con-

duciveness of religion and godliness to improve our outward fortunes, the advantages of it for the getting or increasing an estate; for this is the thing to which our thoughts are commonly first directed, as looking upon it as the foundation of a happy life in this world.

But here I desire not to be mistaken; I would not be thought to deal with you as one of our ordinary empirics that promises many brave feats in his bill, which are, indeed, beyond the power of his art: I do not pretend that wealth and opulency are necessarily entailed upon religion, so that whoever is good shall presently be enabled to make purchases, and to leave lands and livings to his children. Riches are one of those things that are not so perfectly in our power that all men may hope for an equal share of them; the having more or less depends oftentimes, not so much upon ourselves, as upon that condition and quality in which we were born, the way and course of life into which our friends put us, and a hundred accidental circumstances to which ourselves contribute nothing. But this I say, supposing the virtuous man in equal circumstances with others, supposing him to stand upon the same level, and to enjoy the same fortuitous hits and external concurrences that they do, and he shall by many odds have the advantage of them for thriving and improving in the world in any condition of life whatsoever.

So that, so far as the getting of riches depends upon human endeavours, so far as it is an art, and falls under precepts and directions, no man alive can propose a better expedient in order thereto, than a serious practice of religion.

To make this good, let it be considered, that as to the means that do in a more direct and immediate manner influence upon the getting or improving an estate ; (I speak of general means, such as are of use in all conditions of life ; for to meddle with the mysteries of any particular art or trade is not my purpose, as indeed it is beyond my skill ;) as to such means as these, I say, none can prescribe more effectual than these four :

1. Prudence in administering our affairs.

2. Diligence in that vocation wherein God hath placed us.

3. Thrift and good husbandry.

4. Keeping a good correspondence with those in whose power it is to hinder or promote our affairs.

If now it do appear that godliness doth highly improve a man in all these four respects ; if it can be shewed that all these fruits naturally grow and thrive better in a religious soil than in any other, it will evidently follow, that supposing these above-named means do indeed contribute to the making of a fortune, (and if they do not, no man knows what doth ; and we strangely abuse our friends and our children, when upon that account we recommend them to them,) it follows, I say, that a life of godliness is a mighty advantage to a man for the purposes I am speaking of.

And, first of all, it will be easy so shew, that godliness doth above all things tend to make a man wise and prudent, skilful and dexterous in the management of his affairs, of what nature soever. For it doth very much clear and improve a man's understanding, not only by a certain natural efficacy it hath (as I shall shew hereafter) to purify the blood

and spirits, upon which the perfection of our intellectual operations doth exceedingly much depend; but also by dispelling those adventitious clouds that arise in the discerning faculty from the noisome fumes of lust and passion.

All vice, in the very nature of it, depraves and distorts a man's judgment, fills our minds with prejudices and false apprehensions of things; and no man that is under the dominion of it can possibly have such a free use of his reason as otherwise he might; for he will commonly see things, not as they are in themselves, but in those disguises and false colours which his passion puts upon them: upon which account he cannot avoid but he will be often imposed upon, and commit a thousand errors in the management of his affairs, which the virtuous man, whose reason is pure and untinctured, is secured from. It cannot be imagined that either he should foresee events so clearly, or spy opportunities so sagaciously, or weigh things so impartially, or deliberate so calmly, or transact so cautiously, as the man that is free from those manifold prepossessions which his mind is fraught with.

We see this every day verified in men of all ranks and conditions, of all callings and employments. What a multitude of inconveniences, as to matter of dealing between man and man, doth an intemperate appetite betray men to! how silly and foolish is the most shrewd man, when wine hath gotten into his head! there is none so simple in his company, but, supposing him to be sober, and to have designs upon him, he shall be able to overreach him. What a world of advantages doth the angry man give to him he deals with by the hastiness and impatience

of his spirit ! how often doth a man do that in the fury and expectancies of lust, for which, when his ardours are over, he is ready to bite his nails for very vexation !

It is thus, more or less, with all kind of vices ; they craze a man's head, and cast a mist before his eyes, and make him often lose himself in those very ways wherein he pretends to be most skilful : so that it cannot be denied that virtue is of a singular use in all matters wherein we have occasion to make use of our reason, and doth secure us from a multitude of indiscretions, which without it we should unavoidably commit.

But, secondly, godliness is also an excellent means to secure a man's diligence in the discharge of his calling and employment, which is also a matter of very great consequence, in order to our thriving in the world ; for it is the *diligent hand that maketh rich*, and the *man that is diligent in his business that shall stand before kings*, as Solomon tells us.

Now the obligations that religion layeth upon us to be careful in this point, are far stronger than what can arise from any other respect or consideration whatsoever ; for it obligeth us to mind our business, not only for our own, but for God's sake : it chargeth the matter upon our consciences, and represents it to us as a part of that service we owe to our Creator ; upon the due performance of which no less than the everlasting welfare of our souls doth depend : for it assures us, that he that will call us to account for every *idle word* will much more do so for the idle expense of our time, and the abuse and not-improvement of those talents that he hath intrusted us with. So that though we had no

worldly inducement to make us diligent in our callings, though we were sure we should suffer no prejudice in our temporal affairs by idleness, and the neglect of our business, (the fear of which yet is the only principle that puts worldly men upon action,) nevertheless we are infinitely concerned not to be slack or negligent in this matter, in regard it is a point that will be so severely exacted of us in the other world.

I know but one objection that can be made against this discourse, and it is this, that what engagement soever religion lays upon us to the careful spending of our time, yet its own exercises, prayer, and reading, and meditation, take up so great a portion of it, which might be spent in the works of our ordinary employment, that in effect it rather hinders our attendance on our business than promotes it. But to this it is easily answered, that there is no man so engaged in the world but may, if he please, make both his business and his devotions consist together without prejudicing of either.

They have very false apprehensions of religion, that think it obliges us to be always upon our knees, or always poring upon some good book; no, we do as truly serve God, and perform acts of religion, when we labour honestly in our vocation, as when we go to church, or say our prayers.

It is true, indeed, we ought to have our hearts in heaven as much as is possible, and to that end we ought to pray continually; but what hinders, but we may do this in the midst of our business? there is no employment doth so entirely engross a man's mind, but he may find leisure, if he please, many times a day, to entertain good thoughts, to quicken

and reinforce his purposes, to cast up a short prayer or a wish to God Almighty. And this I dare say for your encouragement, that such a devout frame of heart, such frequent and sudden dartings of your souls to God, while you are at your business, will be so far from hindering or distracting you in it, that they will make you go about it with much more vigour and alacrity.

But further, I would ask any man that makes the foresaid objection, supposing religion ten times more expensive of our time than really it is, yet whether vice and sin be not much more so than it would be. What a multitude of idle avocations from, and interruptions in our business, doth that daily occasion unto men! what a number of impertinent discourses, unprofitable visits, needless points of gallantry, long diversions by drink, and play, and company, not to mention a great many other debauches, doth it frequently engage men in! and yet these we count no hinderance to our business; these we complain not of; but to spend a quarter of that time in some devout exercise, this is intolerable, it wastes too much of our time, our occasions will not permit it: such partial and unjust estimators of things are we! But I proceed:

In the third place then, as for frugality and good husbandry, which is another necessary requisite for the getting of wealth. Religion is unquestionably the best mistress of it in the world; for it retrencheth all the exorbitances and wantonnesses of our desires, which are the things that pick the money out of our purses, and teacheth us to live after the measures of nature, which every body knows are little and cheap. It perfectly cuts off all those idle ex-

penses with which the estates of other men stand almost continually charged. The modesty of it cloathes us at a small rate; and its temperance spreads for us, though a neat, yet a frugal table. The attendance it requires on our business will not allow us to embezzle our money in drinking or gaming; nor will that purity, which is inseparable from it, ever let us know what the vast and sinking expenses of lewdness and uncleanness are. In a word, it is vice only that is the chargeable thing; it is only shame and repentance that men buy at such costly rates. Godliness is saving, and full of good husbandry; nor has it any known or unknown ways of spending, except it be those of charity; which indeed, in proper speaking, are not so much expense as usury; for money, so laid out, doth always, even in this life, return to us with advantage.

The fourth and last means I mentioned of thriving in the world, was the keeping a good correspondence with all those, in whose power it is to hinder or promote our affairs. This every body knows to be a prime point in policy; and indeed it is of a large extent and of continual use. No man can be supposed so independent on others, but that as he is some way beholden to them for all that he has, so he stands in need of their help and concurrence for all that he hopes for. Men do not make their fortunes of themselves, nor grow rich by having treasures dropped in their laps; but they do it by the benefit of human society, by the mutual assistances and good offices that one man performs for another. So that whoever intends to thrive in the world, it above all things imports him so to carry himself towards all that he hath any commerce with, so far to

secure their favour and good-will, that they may be obliged not to deny him any of those assistances which the exigency of his affairs calls for at their hands. But now, how this should be done any otherwise than by being truly just and honest, by abstaining from violence and injury, by being true to our trust, and faithful in performing our contracts; and, in a word, by doing all those good offices to others which we expect they should do unto us, which, as our Saviour tells us, is the sum of religion, is a very hard thing to conceive.

The usefulness, or rather the necessity of such a behaviour as this, in order to the gaining the good opinion of others, and so serving our own ends by them, is so universally acknowledged, that even those that make no real conscience of these things, are yet nevertheless, in all their dealings, forced to pretend to them. Open and barefaced knavery rarely serves a man's turn in this world; but it is under the mask of virtue and honesty that it usually performs those feats it doth; which is no less than a demonstration of the conduciveness of those things to promote our temporal interests; for if the mere pretence to them be a great advantage to us for this purpose, it cannot be imagined but that the reality of them will be a greater. Certainly the *power of godliness* will be able to do more than the *form* alone; and that, if it was upon no other account than this, that no man that is but a mere pretender to honesty can long hope to keep his credit among men. It is impossible to act a part for any long time; let him carry it never so cunning, his visor will sometime or other be thrown off, and he will appear in his true colours; and to what a world of

mischiefs and inconveniences he will then be exposed, every one, that knows how hated, how detested, how abandoned by every one, a knave and a villain is, may easily determine. I hope I need say no more to convince you that religion is the best policy; and that the more hearty and conscientious any man is in the practise of it, the more likely he is to thrive and improve in the world.

So that I may now proceed to the second general point to be spoken to, which is, the profitableness of religion for the attaining a good name and reputation. How very much it conduceth to this purpose will appear from these two considerations:

First, It lays the surest grounds and foundations for a good name and reputation.

Secondly, Men are generally so just to it, that it rarely misses of a good name and reputation; the first is an argument from reason, the second from experience.

First of all, godliness layeth the truest foundation for a fair reputation in the world. There are but two things that can give a man a title to the good opinion and respects of men; the inward worth and dignity of his person, and his usefulness and serviceableness to others. The first of these challengeth men's esteem, the other their love. Now both these qualities religion and virtue do eminently possess us of.

For, first, the religious man is certainly the most worthy and excellent person; for he of all others lives most up to the great end for which he was designed, which is the natural measure of the goodness and worth of things.

Whatever external advantages a man may have,

yet if he be not endowed with virtuous qualities, he is far from having any true worth or excellence, and consequently cannot be a fit object of our praise and esteem, because he wants that which should make him perfect and good in his kind. For it is not a comely personage, or a long race of famous ancestors, or a large revenue, or a multitude of servants, or many swelling titles, or any other thing without a man, that speaks him a complete man, or makes him to be what he should be; but the right use of his reason, the employing his liberty and choice to the best purposes, the exercising his powers and faculties about the fittest objects, and in the most due measures; these are the things that make him excellent. Now none can be said to do this, but only he that is virtuous.

Secondly, Religion also is that which makes a man most useful and profitable to others; for it effectually secures his performance of all those duties whereby both the security and welfare of the public, and also the good and advantage of particular persons, are most attained.

It makes men lovers of their country, loyal to their prince, obedient to laws: it is the surest bond and preservative of society in the world: it obliges us to live peaceably, and to submit ourselves to our rulers, *not only for wrath, but also for conscience sake*: it renders us modest and governable in prosperity, and resolute and courageous to suffer bravely, in a good cause, in the worst of times: it teacheth us to endeavour, as much as in us lies, to promote the good of every particular member of the community, to be inflexibly upright, to do hurt to none, but good offices to all; to be charitable to the bodies

and souls of men, to do all manner of kindnesses that lie within our power : it takes off the sourness and moroseness of our spirits, and makes us affable and courteous, gentle and obliging, and willing to embrace with open arms, and an hearty love, all sorts and conditions of men.

In every relation wherein we can stand to one another, it influenceth upon us, in order to the making us more useful : it makes parents kind and indulgent, and careful of the education of their children ; and children loving and obedient to their parents : it makes servants diligent to *please their masters, and to do their work in singleness of heart, not with eyeservice, as men-pleasers, but as unto God* ; and it makes masters gentle and forbearing, and careful to make provision for their family, *as those that know they have a Master in heaven, that is no respecter of persons*. In a word, there is no condition or capacity in which religion will not be signally an instrument of making us more serviceable to others, and of doing more good in the world. And if such be the spirit and temper of it, how is it possible but it must needs acquire a great deal of respect and love from all sorts of men ? If obligingness and doing good in one's generation do not endear a man to those that know him, do not entitle him to their love and affections, what thing in the world is there that is likely to do it ?

But, secondly, True and unaffected goodness seldom misses of a good reputation in the world. How unjust to virtue soever men are in other respects, yet in this they generally give it its due ; wherever it appears, it generally meets with esteem and approbation ; nay, it has the good word of many that

otherwise are not overfond of religion : though they have not the grace to be good themselves, yet they rarely have the confidence not to commend goodness in others.

Add to this, that no man ever raised to himself a good name in the world, but it was upon the score of his virtues, either real or pretended. Vice hath sometimes got riches, and advanced itself into preferments ; but it never was accounted honourable in any nation.

It must be acknowledged, indeed, that it may and doth sometimes happen that vicious men may be had in esteem ; but then it is to be considered, that it is not for their vices that they are esteemed, but for some good quality or other they are eminent in. And there is no doubt, if those men were without those vices, their reputation would be so far from being thereby diminished, that it would become much more considerable.

It must also be acknowledged, on the other hand, that even virtuous and good men may sometimes fail of that esteem and respect that their virtue seems to merit ; nay, in that degree, as to be slighted and despised, and to have many odious terms and nicknames put upon them : but when we consider the cases in which this happens, it will appear to be of no force at all for the disproving what has been now delivered. For, first, it ought to be considered what kind of persons those are that treat virtue and virtuous men thus contemptuously ; we shall always find them to be the worst and the vilest of mankind ; such who have debauched the natural principles of their minds, have lost all the notions and distinctions of good and evil, are fallen below the

dignity of human nature, and have nothing to bear up themselves with but boldness and confidence, drollery and scurrility, and turning into ridicule every thing that is grave and serious. But it is with these, as it is with the monsters and extravagancies of nature, they are but very few; few in comparison of the rest of mankind, who have wiser and truer sentiments of things: but if they were more numerous, no man of understanding would value what such men said of him. It looks like a crime to be commended by such persons; and may justly occasion a man to reflect upon his own actions, and to cry out to himself, as he did of old, What have I done, that these men speak well of me?

But, secondly, It cannot be denied but that some persons, who are otherwise virtuous and religious may be guilty of such indiscretions as thereby to give others occasion to slight and despise them. But then it is to be considered, that this is not to be charged upon virtue and religion, but is the particular fault of the persons: every one that is religious is not prudent; the meanness of a man's understanding, or his rash and intemperate zeal, or the moroseness of his temper, or his too great scrupulosity about little things, may sometimes make his behaviour uncouth and fantastic, and betray him to do many actions, which we may think his religion obliges him to, that other people will be apt to fancy silly and ridiculous: but this doth not at all reflect upon religion; nor doth it follow, that because the imprudence of this or the other particular man exposes him to the mirth and the pleasantness of others, that therefore all religious persons must fall under the same fate. Most certainly religion, where-

ever it is governed by knowledge and sound principles, wherever it is managed with prudence and discretion, is a thing so noble, so amiable, that it attracts love, and commands respect from all that are acquainted with it, unless they be such profligately wicked persons as I just now spoke of.

There is one objection made from the scripture against this and the former point I have been speaking to, which I desire to remove, before I proceed to the third general head of my discourse. It is this; that the scripture is so far from representing godliness as a means to improve our fortunes, or attain a reputation in the world, that it seems directly to affirm the contrary; for it assures us, that *all those that will live godly in Christ must suffer persecution; that the disciples of Christ shall be hated of all men for his name's sake; that the world shall revile and persecute them, and speak all manner of evil of them; and that through many tribulations we must enter into the kingdom of God.*

But to this it is easily answered, that these and other such like passages of scripture do not speak the general and common fate that attends godliness in all times and places of the world, according to the ordinary course of God's providence, but only refer to that particular time, when Christianity was to be planted in the world; then, indeed, persecution and disgrace, loss of goods, and even of life itself, was to be the common portion of those that professed it. Nor could it otherwise be expected; for when a new religion is to be set up, and such a religion as is perfectly destructive of all those others that have been by long custom received, and are by laws established in the world, it cannot be imagined

but that it will meet with a great deal of contradiction and opposition from all sorts of persons. But this was a peculiar and extraordinary case, and could but last for a certain time: now that Christianity hath obtained in the world, and is adopted into the laws of kingdoms, as, God be thanked, it is among us at this day; so far need we be from fearing that the practice of it will draw upon us any persecution, or such other inconveniences as are mentioned in the forecited places, that there is no doubt but that we may rationally expect from it all those external benefits and advantages, which, as we have seen, it is in its own nature apt to produce, and which God hath indeed made over to it by promise, in several passages of the scripture, especially of the Old Testament.

For, that I may mention this by the bye, I do not conceive that those promises of long life, good days, and all manner of worldly prosperity, with which the practice of godliness is so frequently enforced in the Old Testament, were so appropriated to the Jewish religion, as to be antiquated or disannulled by the introduction of the Christian; but rather that they are still in force to all the purposes they were then; for that the coming of Christ into the world did add many great blessings and privileges to the people of God, which before they had not, we are certain of; but that it took away from them any that before they had, this we nowhere read, nor indeed is it probable.

But I hasten to the third and last general head I am to speak to, which is, the excellent ministries of religion, above all other things, to the pleasures of human life; which point, if it be clearly made out,

I do not see what can be further wanting to recommend it unto us, as the most effectual instrument for the serving all our turns in this world. Now that godliness doth, indeed, make the most excellent provisions for all sorts of pleasures, will appear by these four considerations :

First, That it eminently ministereth to health, which is a necessary foundation for all pleasures.

Secondly, It doth much increase the relish and sweetness of all our other pleasures.

Thirdly, It secures us from all those inquietudes and disturbances which are apt to imbitter our pleasures, and make our lives uncomfortable.

Fourthly, It adds to human life a world of pleasures of its own, which those that are not possessed of it are utterly unacquainted with.

First of all, godliness doth very much conduce to health; which is so necessary to our enjoyment of any sensible good, that without it neither riches, nor honours, nor any thing that we esteem most gratifying to our senses, will signify any thing at all to us. Now that a sound and healthful constitution does exceedingly much depend upon a discreet government and moderation of our appetites and passions, upon a sober and temperate use of all God's creatures, which is an essential part of true religion, is a thing so evident, that I need make no words about it. What are most of our diseases and infirmities, that make us miserable and unpitied while we live, and cut us off in the midst of our days, and transmit weakness and rottenness to our posterity, but the effects of our excesses and debauches, our wantonnesses and luxury? certainly, if we would observe those measures in our diet, and in our labours, in

our passions, and in our pleasures, which religion has bound us up to, we might to such a degree preserve our bodies, as to render the greatest part of physic perfectly superfluous. But these things are too well known to need to be insisted on ; I therefore pass on to the next thing.

Secondly, A life of religion doth very much increase the relish and sweetness of all our sensible enjoyments. So far it is from abridging us of any of our earthly delights, (as its enemies slanderously represent it,) that it abundantly heightens them. It doth not only indulge to us the free use of all those good creatures of God which he hath made for the support and comfort of mankind, while they are in these earthly bodies ; but also makes them more exquisitely gratifying and delightful than without it they could possibly be. And this it doth in part by the means of that never-sufficiently commended temperance and moderation I before spoke of ; for hereby it comes to pass that our senses, which are the instruments of our pleasures, are always preserved in that due purity and quickness, that is absolutely necessary for the right performing of their offices, and the rendering our perceptions of any thing grateful and agreeable : whereas the sensual and voluptuous man defeats his own designs, and whilst he thinks to enjoy a greater share of pleasures than other men, really enjoys a less ; for his dissoluteness, and giving up the reins to his appetites, only serves to dull and stupify them. Nor doth he reap any other benefit from his continual hankering after bodily pleasures, but that his sensations of them are hereby made altogether flat and unaffecting. Neither is his meat half so savoury,

nor his recreations so diverting, nor his sleep so sweet, nor the company he keeps so agreeable as theirs are, that, by following the measures of nature and reason, come to them with truer and more unforced appetites.

But, besides this, there is a certain lightsomeness and cheerfulness of mind, which is in a manner peculiar to the truly religious soul, that above all things sets off our pleasures, and makes all the actions and perceptions of human life sweet and delightful. True piety is the best cure of melancholy in the world; nothing comparable to it for dispelling the lumpishness and inactivity that renders the soul of a man incapable of enjoying either itself or any thing else: it fills the soul with perpetual light and vigour, infuseth a strange kind of alacrity and gayety of humour into us. And this it doth, not only by removing those things that hinder our mirth, and make us languish in the midst of our festivities, (such as are the pangs of an evil conscience, and the storms of unmortified passions, of which I shall speak in the following particular,) but even by a more physical efficiency. It hath really a mighty power to correct and exalt a man's natural temper. Those ardent breathings and workings, wherewith the pious soul is continually carried out after God and virtue, are to the body like so much fresh air and wholesome exercise; they fan the blood, and keep it from settling; they clarify the spirits, and purge them from those grosser feculencies which would otherwise cloud our understandings, and make us dull and listless. And to these effects of religion doth Solomon seem to allude, when he tells us, that *wisdom maketh a man's face to shine*, Eccles. viii. 1.

Where he seems to intimate, that that purity and exaltation into which the blood and spirits of a man are wrought by the exercise of virtue and devotion, doth diffuse itself even to his outward visage, making the countenance clear and serene, and filling the eyes with an unusual kind of splendour and vivacity. But whether this be a true comment on his words or no, certain it is, that piety disposeth a man to mirth and lightness of heart above all things in the world: and how admirable a relish this doth give to all our other pleasures and enjoyments, there is none but can easily discern.

Thirdly, Let it be further considered, that godliness is a most effectual antidote against all those inquietudes and evil accidents that do either wholly destroy, or very much imbitter the pleasures of this life.

For whilst it teacheth us to place all our happiness in God Almighty and ourselves only; whilst we have learned to bring all our affections and passions, our desires and aversions, our hopes and fears, under the command of our reason; and endeavour, not so much to suit things to our wills, as our wills to things, being indifferent to all events that can happen; save only, that we always judge those best which God in his providence sends us: being, I say, thus disposed, (as certainly religion, if it be suffered to have its perfect work upon us will thus dispose us,) what is it that shall be able to disturb or interrupt our pleasures, or create any trouble or vexation to us? our present enjoyments will not be imbittered with the fear of losing them, or lessened by our impatient longing after greater. Our brains will not be upon the rack for compassing things

that are perhaps impossible, nor our bodies under the scourge of rage and anger for every disappointment. We shall not look pale with envy that our neighbours have that which we have not, nor pine away with grief, if we should happen to lose that which we have.

But the vicious man is exposed to all these miseries, and a thousand more; he carries that within him which will perpetually fret and torment him, for he is a slave to his passions; and the least of them, when it is let loose upon him, is the worst of tyrants: he is like the troubled sea, restless and ever working, ruffled and discomposed with every thing; he is not capable of being rendered so much as tolerably happy by the best condition this world affords: for having such a world of impetuous desires and appetites, which must be all satisfied, or else he is miserable; and there being such an infinite number of circumstances that must concur to the giving them that satisfaction; and all those depending upon things without him, which are perfectly out of his power: it cannot be avoided, but he will continually find matter to disquiet him, and render his condition troublesome and uneasy: a thousand unforeseen accidents will ever be crossing his designs; nor will there be wanting some little thing or other, almost hourly, to put him out of humour.

And if this be the case of the vicious man, in the best circumstances of this world, (where the causes of vexation are in a manner undiscernible,) in what a miserable condition must he needs be, under those more real afflictions unto which human life is obnoxious! What is there that shall be able to support

his spirit under the tediousness of a lingering sickness, or the anguish of an acute pain? What is become of all his mirth and jollity, if there should happen a turn in his fortune? if he should fall into disgrace, or his friends forsake him, or the means of maintaining his pleasures fail him, and the miserable man become poor and despised? Not to mention a great many more evils, which will make him incapable of any consolation, eat into the heart of his best enjoyments, and become gall and wormwood to his choicest delicacies.

And has he not now, think you, made admirable provision for his pleasures? has he not done himself a wonderful piece of service by freeing himself from the drudgery, as he calls it, of virtue and religion? Alas, poor man! this is the only thing that would now have secured him from all these sad accidents and displeasures. The good man sits above the reach of fortune, and in spite of all the vicissitudes and uncertainties of this lower world, with which other men are continually alarmed, enjoys a constant and undisturbed peace. Those evils that may be avoided, (and really a great many which afflict mortal men are such,) he, by his prudent conduct and government of himself, wholly prevents: and those that are unavoidable, he takes by such a handle, that they have no power to do him any harm; for he is indeed possessed of that which the alchemists in vain seek for; such a sovereign art he has, that he can turn the basest metals into gold, make such an use of the worst accidents that can befall him, that they shall not be accounted his miseries, but his enjoyments. So that, however the varieties of his condition may occasion a change in his plea-

asures, yet can they never cause any loss or destruction of them.

And this security he enjoys, not as some of the Stoics of old pretended to do, by an imaginary insensibility, or by changing the names of things, calling that no evil which really is one; but by an absolute resignation of himself to the will of God, and an hearty acquiescing in his wise providence. He is certain there is a God that governs the world, and that nothing happens to him but by his order and appointment. And he is certain also, that this God hath a real kindness for him, and would not dispense any event unto him but what is really for his good and advantage. And these thoughts so support his spirit, that he not only bears patiently, but thanks God for whatever happens to him. And, instead of fretting and complaining that things succeed otherwise than he expected, he resolves with himself, that that condition, whatever it be, in which he actually is, is indeed best for him, and that which he himself, were he to be the carver of his fortunes, supposing him but truly to understand his own concernments, would choose for himself above all others.

But, further, besides this security from outward disturbances, which our virtue obtains for us, there is another evil, which it also delivers us from, with which the wicked man is almost perpetually haunted, and which seldom suffers him to enjoy any sincere, unmingled pleasure: that which I mean is the pangs of an evil conscience, the fears, the restlessness, the confusion, the amazements that arise in his soul from the sense of his crimes, and the just apprehensions of the shame and vengeance that doth

await them, possibly in this life, but most certainly in the life to come.

How happy, how prosperous soever the sinner be as to his other affairs, yet these furies he shall be sure to be plagued with: no pompousness of condition, no costly entertainments, no noise of company, will be able to drive them away. Every man, that is wicked, cannot but know that he is so; and that very knowledge is a principle of perpetual anguish and disquietude. Be his crimes never so secret, yet he cannot be confident they will always continue so, and the very apprehension of this makes him feel all the shame and amazement of a present discovery. But put the case; he hath had the good luck to sin so closely, or in such a nature, that he need fear nothing from men; yet he knows there is an offended God, to whom he hath a sad and a fearful reckoning to make; a God too just to be bribed, too mighty to be overawed, too wise to be imposed upon. And is not the man, think you, under such reflections as these, likely to live a very comfortable life? Ah! none knows the bitterness of them but himself that feels them. To the judgment of others, he perhaps appears a very happy man; he hath the world at his beck, all things seem to conspire to make him a great example of prosperity; we admire, we applaud his condition: but, ah! we know not how sad a heart he often carries under this fair outside; we know not with what sudden damps his spirit is often struck, even in the height of his revellings: we know not how unquiet, how broken his sleeps are, how oft he starts and looks pale, when the wife that lies by his side understands not what the matter is with him.

He doth, indeed, endeavour all he can to stifle his cares, and to stop the mouth of his conscience. He thinks to divert it with business, or to flatter it with little sophistries, or to drown it with rivers of wine, or to calm it with soft and gentle airs. And he is, indeed, sometimes so successful in these arts, as for a while to lay it asleep: but, alas! this is no lasting peace; the least thing awakens it, even the sound of a passing bell, or a clap of thunder; nay, a frightful dream, or a melancholy story, hath the power to do it, and then the poor man returns to his torment.

And now judge you, whether the honest and virtuous man, that is free from all these agonies, that is at peace with God, and at peace with his own conscience; that apprehends nothing terrible from the one, nor feels any thing troublesome from the other, but is safe from himself, and from all the world, in his own innocence: judge, I say, whether such a one hath not laid to himself better and surer foundations for pleasure and a happy life, than the man that, by indulging his lusts and vices, only breeds up a snake in his bosom, which will not cease to sting and gall him beyond what a tongue is able to express, or a witty cruelty to invent.

Fourthly and lastly, Besides the benefits of religion for removing the hinderances of our pleasures, it also adds to human life a world of pleasures of its own, which vicious men are utterly unacquainted with.

And these are of so excellent a kind, so delicious, so enravishing, that the highest gratifications of sense are not comparable to them. Never, till we come to be heartily religious, do we understand

what true pleasure is. That which ariseth from the grateful motions that are made in our outward senses is but a faint shadow, a mere dream of it: then do we begin to enjoy true pleasures indeed, when our highest and divinest faculties, which were wholly laid asleep while we lived the life of sense, begin to be awakened, and to exercise themselves upon their proper objects; when we become acquainted with God, and the infinite abyss of good that is in him; when our hearts are made sensible of the great love and good-will he bears us, and in that sense are powerfully carried out in joy, and love, and desire after him. When we feel the divine nature daily more and more displayed in our souls, shewing forth itself in the blessed fruits of charity, and peaceableness, and meekness, and humility, and purity, and devotion, and all the other graces of the Holy Spirit. It is not possible but that such a life as this must needs be a fountain of inexpressible joy to him that leads it, and fill the soul with transcendently greater content than any thing upon earth can possibly do; for this is the life of God, this is the life of the blessed angels above, this is the life that is most of all agreeable to our own natures. While we live thus, things are with us as they should be; our souls are in their natural posture, in that state they were framed and designed to live in; whereas the life of sin is a state of disorder and confusion, a perpetual violence and force upon our natures. While we live thus, we enjoy the pleasures of men, whereas before, when we were governed by sense, we could pretend to no other satisfactions but what the brutes have as well as we. In this state of life we gratify our highest and no-

blest powers, the intellectual appetites of our souls; which, as they are infinitely capacious, so have they an infinite good to fill them: whereas in the sensual life, the meanest, the dullest, and the most contracted faculties of our souls were only provided for.

But what need I carry you out into these speculations, when your own sense and experience will ascertain you in this matter above a thousand arguments? Do but seriously set yourselves to serve God, if you have yet never done it; do but once try what it is to live up to the precepts of reason, and virtue, and religion; and I dare confidently pronounce that you will in one month find more joy, more peace, more content to arise in your spirits from the sense that you have resisted the temptations of evil, and done what was your duty to do, than in many years spent in vanity and a licentious course of living. I doubt not in the least but that after you have once *seen and tasted how gracious the Lord is*, how good all his ways are, but you will proclaim to all the world, that *one day spent in his courts is better than a thousand*; nay, you will be ready to cry out with the Roman orator, (if it be lawful to quote the testimony of a heathen after that of the divine Psalmist,) that one day, lived according to the precepts of virtue, is to be preferred before an immortality of sin.

You will then alter all your sentiments of things, and wonder that you should have been so strangely abused by false representations of virtue and vice. You will then see that religion is quite another thing than it appeared to you before you became acquainted with it. Instead of that grim, sour, unpleasant countenance, in which you heretofore paint-

ed her to yourself, you will then discover nothing in her but what is infinitely lovely and charming. Those very actions of religion which you now cannot think upon with patience, they seem so harsh and unpleasant, you will then find to be accompanied with a wonderful delight. You will not then complain of the narrowness of the bounds, or the scantiness of the measures, that it hath confined your desires to; for you will then find that you have hereby gained an entrance into a far greater and more perfect liberty. How ungenteelly, how much against the grain of nature soever it now looks, to forgive an injury, or an affront, you will then find it to be, as far more easy, so far more sweet, than to revenge one. You will no longer think works of charity burdensome or expensive; or that to do good offices to every one is an employment too mean for you; for you will then experience, that there is no sensuality like that of doing good; and that it is a greater pleasure to do a kindness than to receive one. How will you chide yourself for having been so averse to prayer, and other devout exercises, accounting them as tiresome, unsavoury things, when you begin to feel the delicious relishes they leave upon your spirit! you will then confess, that no conversation is half so agreeable as that which we enjoy with God Almighty in prayer; no cordial so reviving, as heartily to pour out our souls unto him. And then to be affected with his mercies, to praise and give thanks to him for his benefits, what is it but a very heaven upon earth, an anticipation of the joys of eternity? nay, you will not be without your pleasures, even in the very entrance of religion; then when you exercise acts of repentance, when you

mourn and afflict yourself for your sins, which seems the frightfullest thing in all religion. For such is the nature of that holy sorrow, that you would not for all the world be without it, and you will find far greater contentment and satisfaction in grieving for your offences, than ever you did receive from the committing them.

But O the ineffable pleasures that do continually spring up in the heart of a good man from the sense of God's love, and the hope of his favour, as the fair prospect he hath of the joy and happiness of the other world! how pleasing, how transporting will the thought of these things be to you! to think that you are one of those happy souls that are, of an enemy, become the friend of God, that your ways please him, and that you are not only pardoned, but accepted and beloved by him? to think that you, a poor creature, who were of yourself nothing, and by your sins had made yourself far worse than nothing, are yet, by the goodness of your Saviour, become so considerable a being, as to be able to give delight to the King of the world, and to *cause joy in heaven among the blessed angels by your repentance*: to think that God charges his providence with you, takes care of all your concerns, hears all your prayers, provides all things needful for you, and that he will, in his good time, take you up unto himself, to live everlastingly in his presence, to be partaker of his glories, to be ravished with his love, to be acquainted with his counsels, to know and be known by angels, archangels, and seraphims; to enjoy a conversation with prophets, apostles, and martyrs, and all the raised and glorified spirits of brave men; and with all these to spend a happy and a

rapturous eternity, in adoring, in loving, in praising God for the infiniteness of his wisdom, and the miracles of his mercy and goodness to all his creatures! Can there be any pleasure like this? can any thing in the world put you into such an ecstasy of joy as the very thought of these things? With what a mighty scorn and contempt will you, in the sense of them, look down upon all the little gauderies and sickly satisfactions that the men of this world keep such a stir about! how empty and evanid, how flat and unsavoury will the best pleasures on earth appear to you, in comparison of these divine contentments! You will perpetually rejoice, you will sing praises to your Saviour, you will bless the day that ever you became acquainted with him; you will confess him to be the only Master of pleasure in the world, and that you never knew what it was to be an epicure indeed, till you became a Christian.

Thus have I gone through all those heads which I at first proposed to insist on. What now remains, but that I resume the apostle's exhortation, with which I began this discourse, that since, as you have seen, *godliness is so exceedingly profitable to all the purposes of this life, as well as the other*; since, as you have seen, *length of days is in her right hand, and in her left hand riches and honour*; and *all her ways are ways of pleasantness, and all her paths are peace*; you would also be persuaded seriously to apply yourselves to the exercise of it.

Which that you may do, God of his, &c.

S E R M O N III.

PREACHED AT

BOW-CHURCH, FEBRUARY 17, 1680.

ECCLES. iii. 12.

I know that there is no good in them, but for a man to rejoice, and to do good in his life.

THIS book of Ecclesiastes gives us an account of the several experiments that Solomon had made, in order to the finding out wherein the happiness of man in this world doth consist; and these words are one of the conclusions he drew from those experiments.

No man had ever greater opportunities of trying all the ways wherein men generally seek for contentment, than he had; and no man did ever more industriously apply himself to, or took a greater liberty in enjoying those good things that are commonly most admired, than he did: and yet, after all his labours, and all his enjoyments, he found nothing but emptiness and dissatisfaction.

He thought to become happy by philosophy; *giving his heart*, as he tells us, *to seek and search out all the things that come to pass under the sun*, Eccl. i. 13; yet, upon trial, he found all this to be *vanity and vexation of spirit*.

He applied his mind to political wisdom, and other sorts of knowledge; and his attainments in

that kind were greater than of any that were before him: yet he experienced at last, that *in wisdom was much grief; and he that increaseth knowledge increaseth sorrow*; ver. 18.

He *proved his heart*, as he tells us, *with mirth and wine*, chap. ii. 1. 3. and all sorts of sensual pleasures, to find if those were good for the sons of men; and yet so far was he from his desired satisfaction in these things, that he was forced to *say of laughter, that it was mad: and of mirth, What good doth it?* ver. 2.

He turned himself to works of pomp and magnificence; he built him stately houses, and made him gardens, and vineyards, and orchards, and fountains, ver. 4; he increased his possessions, and *gathered silver and gold, and the precious treasures of the kings, and of the provinces*, ver. 8; he got him a vast retinue, and kept him the most splendid court that ever any prince of that country did; yet, as he tells us, when he came to *look upon all the works that his hands had wrought, and on the labour that he had laboured to do, behold, all was vanity and vexation of spirit, and there was no profit under the sun*, ver. 11.

But wherein then is there any profit, if not in these things? what is that good that the sons of men are to apply themselves to, in order to their living as comfortably as the state of things here will allow? This question (after an intimation of the uncertainty and perplexedness of all human events; but, withal, of the exactness of the providence of God, *who hath made every thing beautiful in its season*) he thus resolves in the words of the text, *I know, saith he, that there is no good in them, but*

for a man to rejoice, and do good in his life. That is to say ;

I have found by long experience, that all the happiness that is to be had in the good things of this life doth arise from these two things, *rejoicing* in the enjoyment of them, and *doing good* to others with them, while we live. Take away these two uses, and there is no good in them.

Or, if you please, we may interpret the first part of his proposition, not of things but of men, thus ; *I know there is no good in them ;* i. e. I am convinced that there is nothing so good for the sons of men, or, nothing that more contributes to their happiness in this world, than that *every man should rejoice, and do good in his life.* And to this purpose the words are rendered by several interpreters ; but it is no matter which of the senses we pitch upon, since in effect they come both to one thing.

Two things, then, Solomon here recommends to every one that would live comfortably in this world ; *rejoicing*, and *doing good* ; and I do not know what can be more proper and seasonable to be recommended and insisted on to you at this time, and on this occasion, than these two things ; for the putting them in practice makes up the whole design of this meeting.

We are here so many brethren met together to *rejoice*, and to *do good* : to *rejoice* together in the sense and acknowledgment of God's mercies and blessings to us, and in the enjoyment of society one with another ; and to *do good*, not only by increasing our friendship and mutual correspondence, but by joining together in a cheerful contribution to those our countrymen that need our charity. To

entertain you therefore upon these two points seems to be my proper business.

But in treating of them I shall make bold to invert the order in which they are put in the text, and shall first speak of *doing good*, though it be last named; and shall afterwards treat of *rejoicing*. The truth is, *doing good*, in the order of nature, goes before *rejoicing*, for it is the foundation of it. There can be no true joy in the possession or use of any worldly blessings, unless we can satisfy ourselves we have done some *good* with them. It is the *doing good* that sanctifies our other enjoyments, and makes them matter of *rejoicing*.

Now in treating of this argument, I shall briefly endeavour these three things:

First, I shall earnestly recommend to you the practice of *doing good*, upon several considerations.

Secondly, I shall represent the practicableness of it, by shewing the several ways which every person (though in the meanest circumstances) is capable of *doing good*.

Thirdly, I shall make two or three inferences by way of application.

I begin with the first thing, seriously to recommend the practice of *doing good*.

But where shall I begin to speak, either of the obligations that lie upon us, or of the benefits and advantages that do accrue to us by *doing good in our lives*? or, having begun, where shall I make an end? The subject is so copious, that the study of a whole life cannot exhaust it. The more we consider it, still the more and the weightier arguments will present themselves to us, to engage us in the practice of it; and the more we practise it, still the

more shall we desire so to do, and the more happy and blessed shall we find ourselves to be.

For to *do good* is nothing else but to act according to the frame and make of our beings. It is to gratify those inclinations and appetites that are most strongly rooted in our natures; such as love and natural affection, pity and compassion, a desire of friends, and a propensity to knot ourselves into companies and societies: what are all these but so many stimuli, so many powerful incitements of nature, to put us upon doing good offices one to another?

To *do good* is the end of all those acquisitions, of all those talents, of all those favours and advantages that God hath blessed us with; it is the proper use we are to put them to. If we do not employ them this way, we are so far from being better for them, that we are much worse. What will signify our wit and good humour, our strength of reason and memory, our wisdom and knowledge, our skill in arts, and dexterity in managing business, our wealth and greatness, our reputation and interest in the world; I say, what will all these signify, if they do not render us more useful and beneficial to others? That which sets the price and value upon every worldly blessing is the opportunity it affords us of *doing good*.

To *do good* seems to be the foundation of all the laws of nature, the supreme universal law; it is that by which the world is supported; and take that away, all would presently fall into confusion. And, perhaps, if it were particularly examined, it would be found that all the other natural laws may be reduced to this, and are ultimately to be resolved into

it. It is a question whether there be any natural standard whereby we can measure the virtue or the viciousness of any action, but the influence that it hath to promote or hinder the *doing of good*; this is that that seems to stamp virtue and vice.

To *do good* is the great work for the sake of which we were sent into the world, and no man lives further to any purpose than as he is an instrument of doing good. Be our lives otherwise never so busy and full of action, yet, if others receive no benefit by them, we cannot give ourselves any tolerable account of our time, we have in effect lived idly, and done nothing.

To *do good* is that which of all other services is most acceptable to God: it is that which he hath laid the greatest stress upon in the scriptures; it is that which he hath with the most earnest and affectionate persuasives, with the strongest arguments, with the greatest promises, and with the most dreadful threatenings, enforced upon us; it is that which he hath chosen before all sacrifices and all religious worship, strictly so called, to be served with; it is that which he hath appointed for the great expression both of our thankfulness for his benefits, and of our love and devotion to him: lastly, it is that which Moses and the prophets make the sum of the old law, and Christ and his apostles the sum of the new.

And very great reason there is for it; for to *do good* is to become most like to God. It is that which of all other qualities gives us the resemblance of his nature and perfections; for perfect love and goodness is the very nature of God, and the root of all his other attributes, 1 John iv. 8; and there was

never any action done, any work wrought by him, throughout the vast tracks of infinite space, from the beginning of time to this moment, but was an expression of his love, and an instance of *doing good*, (nay, I doubt not to say, the most severe acts of his justice and vengeance have all been such.) And therefore with great reason hath our blessed Lord told us, that the way to become the children of our heavenly Father is to do good to all, with the same freedom and unreservedness that God makes his sun to shine upon the world; Matt. v. 44, 45.

And of this our blessed Saviour himself was the most illustrious example that ever appeared in the world; so that to *do good* is that which doth most truly and perfectly render us the disciples and followers of Jesus, makes us really be what we pretend we are. His whole life (as the gospel tells us) was but a continual going about doing good. The great design of his coming from heaven, and of all that he spoke, and of all that he did, and of all that he suffered upon earth, was the benefiting of others. And he hath left it as the great distinguishing badge and character whereby his disciples should be known from other men, that they should *love one another, even as he had loved them*, John xiii. 34, 35; that is, (as his apostle expounds them,) they should love and do good to that degree, *as to lay down their lives for their brethren*, 1 John iii. 16.

But to *do good* is not only our greatest duty, but our greatest interest and advantage, which is that that Solomon chiefly refers to in the text. It is certain that no man can take a more effectual way to render his being in the world happy and

comfortable to him, (according to the ordinary course and event of things,) in what condition or circumstances soever he is placed, than to do all the good he can in his life; so that though a man that lays out himself in this way seems only to respect the good of other people, yet in true reckoning he most consults his own profit.

For to *do good* is the natural way to raise us friends, who shall be obliged to contribute their endeavours to the furthering our honest designs; to the upholding and securing us in our prosperity, and to the succouring and relieving us when we are in any evil circumstances. Such is the contrivance and the constitution of this world, that no man can subsist of himself, but stands in continual need of others, both for their comfortable society, and their necessary assistance in his affairs. Now of all men living, the good man, who maketh it his business to oblige all about him, is most likely to be the best befriended.

To *do good* is the truest way to procure to a man's self a good name and reputation in the world; which, as it is a thing desirable upon many accounts, so it is a singular advantage to a man for the carrying on his secular designs. Nay, to *do good* is to embalm a man's name, and to transmit it with a grateful odour to posterity: *the memory of a good man shall be blessed*, Prov. x. 7. And the sense of mankind has always been, that too much honour could not be given to the name of those that have done good in their generation.

But, which is a great deal more than all this, to *do good* is the most certain effectual means to procure the blessing of God upon our endeavours, and

to entitle ourselves to his more especial care, and providence, and protection : so that, let what will come, in all circumstances and conditions, the good man has the greatest assurance that all things shall at least be tolerably well with him, and that he shall never be miserable : *Trust in the Lord*, saith David, *and be doing good, so shalt thou dwell in the land, and verily thou shalt be fed*, Psal. xxxvii. 3.

Nay, further, to *do good* is to entail a blessing upon our children after us : *I have been young, and now am old*, saith the same Psalmist, *yet saw I never the righteous*, (that is, the merciful and good man, for that is the notion of the word in that place, and in most others,) *such an one saw I never forsaken, nor his seed begging their bread*, ver. 25.

Lastly, To conclude this point ; to *do good* (besides all these advantages that attend it) is most to consult our own peace, and to make the best provision possible for our pleasure and delight. Charity, as Dr. Hammond used to say, is really a piece of sensuality ; and Epicurus himself, the great master of voluptuousness, would confess, that it was not only more brave, but more pleasant, to do kindnesses than to receive them. And certainly every good man will find it so ; for as the exercise of charity and beneficence is as truly a gratification of our natural inclinations and appetites, as any other action or thing that causeth pleasure to us ; so it is also a gratification of those appetites, which are the highest and the noblest we have. Now, by how much the appetite that is gratified is more noble and divine, by so much must the delight that ariseth from that gratification be more exquisite. So that

it was no very great hyperbole of our divine poet, when he said, that

———— All joys go less
Than that one joy of doing kindnesses.

And, which is further to be considered, it is not with this pleasure as it is with most others that vanish with the enjoyment, nay, often leave bitterness and melancholy upon the mind after they are gone off; for to *do good* is a permanent pleasure, a pleasure that will last as long as our lives. The memory of our good actions will always be accompanied with delight and satisfaction: when all our other past enjoyments prove matters of anguish and torment to us upon our reflections on them, these will be a refreshment: and the nearer we approach to death, still the more comfort we shall find in them. Would we, therefore, treasure up to ourselves a stock of lasting peace and joy, to support us in all conditions of our life, and so make our passage easy at our death, let us do all the good we can.

I think I have said enough to convince any one of the truth of Solomon's proposition, that *there is nothing better for a man*, nothing that more concerns him, either in point of duty or happiness, *than to do good in his life*. Much more might be said, and what hath been said might have been said with more advantage, and greater evidence, if it had been fit to insist upon every particular: but I will pursue this argument no further, but proceed to the second general point I proposed; which is, to set before you the practicableness of this great duty, by shewing the several ways which every person, though in the meanest circumstances, is capable of doing good.

A great many there are that are as strongly con-

vinced as may be, that it is both their interest and duty to be doing good in their lives; but they complain that it is not in their power, they have not any means or opportunities for it, and they bemoan themselves sadly upon this account, as thinking their lives useless, because they have not those visible capacities of being serviceable to the world that others have.

To such as these let me say this in the general: There is no condition in the world so mean and despicable, but yields us opportunities of doing good. There is neither old nor young, man nor woman, rich nor poor, high nor low, learned nor unlearned, but in their sphere, by a good husbandry of those talents that God has intrusted to their care and management, they may be very useful to others, and prove instruments of much good in their generations.

This truth St. Paul most elegantly sets forth in 1 Cor. xii. where he compares the society of Christians to a natural body. There he shews, that as in the natural body there are many members, and all those members have not the same dignity and honour, nor the same use or office; and yet every member (even the meanest) hath its particular use, by which it doth real service to the body; nay, so useful it is, that the body cannot be without it; so it is with the church of Christ, and with every body politic. There is a necessity both in the church and in the state, that there should be variety of functions and callings, and degrees and conditions. There must be some to govern, and some to be governed; there must be some more conspicuous, some more obscure; some whose gifts and endowments

lie this way, and some whose talents lie in another way; and yet there is not one of these but in his degree and station, either is or may be as useful as any that belong to the society. *So that the eye cannot say to the hand, as our apostle there expresseth it, I have no need of thee: nor again, the head to the feet, I have no need of you: nay, more, those members of the body, as he continues, that seem to be most feeble, are yet very necessary.*

To reduce the apostle's notion to its particulars, or to shew in how many respects every individual person, that is a member of a society, is necessary to the public, and either doth or may serve the weal of it, and so do good in his life, is a task too great for me to undertake at this time; let it suffice at the present to propose to you these general heads:

First of all, None can want opportunities of doing good that is in a capacity of performing any acts of mercy or charity, strictly so called, whether that charity be shewn to the bodies or souls of men. Now the instances and expressions of this way of doing good are infinite, as infinite as are the wants and necessities of mankind.

To the bodies of men we do good whenever we contribute to the relieving and easing them of the outward pressures and wants and necessities they lie under: such as sickness, pain, poverty, hunger, nakedness, debts, imprisonment, or any other outward affliction that falls upon them; whether that ease and relief be effected by our purse, or by our counsel and advice, or by our labour and pains.

And sure some of these three things there is none so mean or inconsiderable in the world, but it is in his power to benefit his poor neighbour with.

To the souls of men we do good whenever by our discourses, or other endeavours, we make men better or wiser; when we instruct the ignorant, when we satisfy the doubtful, when we reduce those that are misled by error, when we establish the weak, when we reprove those that do amiss; in a word, all our attempts and endeavours, in what way soever, to reclaim from vice, and to bring them to wisdom and sobriety, is a charity to their souls; and, whether our designs succeed or not, we shall be rewarded as those that have done good in the world.

Secondly, All the acts of beneficence and kindness, nay, even of civility and good nature, are to be accounted among the instances of doing good. A man doth good not only by acts of charity, properly so called, but by every courtesy that he doth to another; he doth good by shewing his respect and good-will to all about him, by reconciling differences among neighbours, and promoting peace, friendship, and society, as much as he can; by being generous and liberal and hospitable, according to his ability; by forgiving injuries, and, if it be possible, making friends of those that did them; by being easy of access, and sweet and obliging in his carriage; by complying with the infirmities of those he converseth with; and, in a word, by contributing any way to make the lives of others more easy and comfortable to them.

Thirdly, A man also doth good when he makes use of that acquaintance, or friendship, or interest, that he hath with others, to stir them up to the doing of that good which he, by the narrowness of his condition, or for want of opportunity, cannot do himself. This is a very considerable instance of

doing good, how slight soever it may seem; the man that exercises himself this way is doubly a benefactor; for he is not only an instrument of good to the person or persons for whom he begged the kindness or the charity; but he does also a real kindness to the man himself, whom he puts upon the benefaction; for God will not less reward his good-will for being excited by another.

Fourthly, Another way to do good is to be careful, and diligent, and conscientious in the discharge of all those public offices which we are called upon to execute in the place where we live. How burdensome soever these be, and how much soever of our time they rob us of, yet God, by calling us to them, hath put a *prize into our hands*, as the Wise Man speaks, *to do much good, if we have hearts to make use thereof*.

Fifthly, We do good, when, being in a private capacity, we so carry ourselves in all the relations in which we stand as the nature of the relation requireth. As, for instance, when, being subjects, we conscientiously obey the laws of the kingdom, and submit to our governors, and promote, what we can, the public peace both of church and state: when, being masters of families, we take care of those under our charge, making sufficient provision both for their souls and bodies: when, being husbands or wives, we discharge faithfully all the conjugal duties: when, being parents, we love our children, and *bring them up in the fear and nurture of the Lord*: when, being children, *we obey our parents in all things*: when, being servants, *we do our work in singleness of heart, not as menpleasers, but as those that account they have a Master in*

heaven: when, having contracted friendships, we are secret, and faithful, and prudent in the maintaining and preserving of them: and proportionably in all the other relations that we stand in. All these things, though they appear little, yet are they in their degree a real good and benefit to mankind, and so necessary, that there is no living tolerably without them.

Sixthly, We also do good by an honest and a diligent pursuit of our calling and employment. There is no art or trade that we are bred to, but, if it be a lawful one, it may be of great use to the public, and by well minding it, and fairly managing it, we may render ourselves very profitable members of the commonwealth.

Seventhly and lastly, We may do a great deal of good by our good examples, by being to others patterns of piety and prudence, of diligence and industry, of peaceableness and loyalty, of humility, and meekness, and temperance. In a word, every man that will make himself eminent in any virtue, will be a light to the world, his life will be a constant sermon, and he will often prove as effectual a benefactor to those about him by his example, as others are by their counsels and exhortations.

And now, all these things considered, who is there among us in such deplorable circumstances that he can reasonably pretend to want ability or opportunity to *do good in his life*? sure I am he must live in a desert, and have no communication with mankind, that cannot, some or other of these ways, be useful and beneficial to them. And thus much of our second head of discourse.

I now come, in the third and last place, to make some application of what hath been spoken.

And first, since every man is so highly concerned, as we have seen, to do good in his life, let us all be persuaded seriously and heartily to apply our minds hereunto. Let us look upon it, not as a by-work, a thing to be done now and then, as there is occasion, after our own turns are served; but let us lay out ourselves upon it, let us propose it to ourselves as the great business of our lives. Let us take all opportunities for it; let us contrive and manage all our affairs so, that they may, some way or other, be subservient to the carrying on this great work.

Let this be the end of our gathering riches, and the measure of our expending them. To heap up riches that we may be rich, or to throw them away upon our lusts, are both equally intolerable; it is the doing good with them that sanctifies both the getting and the spending them.

Let this be the compass to steer and direct us in our pursuit after knowledge, in our learning arts and sciences, in the managery of our trades and employments; in a word, in the choice and in the prosecution of every design that is proposed to us. In all these things the great inquiry is to be, What good will they tend to? how shall we be rendered more useful to the world, if our designs and endeavours, as to these matters, do take effect?

Let this be the great rule by which we proceed in the education of our children and relations, and the provisions we make for them in the world. Let it be our first care to possess them with a deep sense of the duty they owe to the public, and to furnish

them with such qualities as will render them profitable members of it; and to put them into such professions and employments as may afford them fair scope for the exercise of those qualities. If we thus provide for them, though we otherwise leave them never so small an estate, yet, with the blessing of God, they have a good portion.

Lastly, Let this design of doing good influence our very offices of religion. When we make our applications to the throne of grace, let us be sure to have the public always in mind; and even when we pray for ourselves, let it be with this design and resolution, that as God in mercy bestows upon us the blessings and the grace we pray for, we will employ them for the good of others.

O that we would thus seriously concern ourselves in doing good! O that we would once lay aside all our little selfish designs, and that narrowness and penuriousness of spirit with which most of us are bound up; and, with ardent love and charity, set ourselves, *not to seek his own, but every man another's good*, as the apostle exhorteth, 1 Cor. x. 24.

Secondly, If the doing good be so necessary a duty, as hath been represented, what must we say of those men that frame to themselves models of Christianity, without putting this duty into its notion? There is a sort of Christianity which hath obtained in the world, that is made up of faith, and knowledge of the gospel mysteries, without any respect to charity and good works: nay, have we not heard of a sort of Christianity, the very perfection of which seems to consist in the disparaging this duty of doing good as much as is possible; crying it down as a heathen virtue, a poor blind piece

of morality, a thing that will no way further our salvation; nay, so far from that, that it often proves a hinderance to it, by taking us off from that full reliance and recumbency that we ought to have on the righteousness of Jesus Christ only, in order to our salvation?

But, O how contrary are these doctrines to the doctrine of Christ and his apostles! how widely different a thing do they make Christianity to be from what it will appear, if we take our notions of it from their sermons and practices! Is it possible, that he that went about doing good himself, made it his meat and drink, the business and employment of his life, should set so light by it in us that are his followers?

Is it possible, that they that so often call upon us *to do good, to be rich in good works*, 1 Tim. vi. 18. *above all things to have fervent charity among ourselves*, 1 Pet. iv. 8. telling us that all faith is nothing, all knowledge of mysteries is nothing, all gifts of prophecy and miracles are nothing, but that charity is all in all, 1 Cor. xiii. 2, 13; I say, is it possible that they should think doing good so insignificant, so unprofitable, nay, so dangerous a thing, as these I spoke of do represent it?

But I need not further reprove their opinions, because I hope they find but few patrons; but this seriously ought to be reproved among us, viz. that we do not generally lay that stress upon this duty we are speaking of, that we ought to do.

Many are ready enough to acknowledge their obligations to do good, and count it a very commendable thing, and a work that God will bless them the better for; yet they are loath to make it

an essential ingredient of their religion; they think they may be religious, and serve God without it. If they be but sober in their lives, and just in their dealings, and come to church at the usual times, they have religion enough to carry them to heaven; though in the mean time they continue covetous, and hard, and uncharitable, without bowels of pity and compassion, and make no use of their wealth, or their power and interest, or their parts and industry, or their other talents committed to them for the doing good in the world.

Far be it from any man to pretend to determine what virtues or degrees of them are precisely necessary to salvation, and what virtues or degrees of them a man may safely be without: but this is certain, that charity and doing good are none of those that can be spared. The scripture hath every where declared these qualities to be as necessary in order to our salvation, as any condition of the gospel. Nay, if we will consult St. Matthew, ch. xxv. where the process of the general judgment is described, we shall find these to be the great points that at the last day men will be examined upon, and upon which the whole case of their eternal state will turn. So that if we take the scripture for our guide, these men at last will be found to be much mistaken, and to have made a very false judgment both of religion and of their own condition.

Thirdly, From what hath been said about doing good, we may gather wherein that perfection of Christianity, which we are to aspire after, doth consist. It has been much disputed which is the most perfect life, to live in the world as other men do, and to serve God in following our employments,

and taking care of our families, and doing good offices to our neighbours, and discharging all other duties that our relation to the public requires of us ; or to retire from the world, and to quit all secular concernments, and wholly to give up ourselves to prayer and meditation, and those other exercises of religion, properly so called.

This latter kind of life is so magnified by the Romanists, in comparison of the other, that it hath engrossed to itself the name of religious. None among them are thought worthy to be styled religious persons, but those that cloister up themselves in a monastery. But whatever excellence may be pretended in this course of life, it certainly falls much short of that which is led in a public way : he serves God best that is most serviceable to his generation ; and no prayers, or fasts, or mortifications, are near so acceptable a sacrifice to our heavenly Father, as to *do good in our lives*.

It is true, to keep within doors, and to attend our devotions, (though those that are in appearance most abstracted from the world are not always the most devout persons,) I say, this kind of life is the most easy, and the safer. A man is not then exposed so much to temptations ; he may with less difficulty preserve his innocence ; but where is the praise of such a virtue ? virtue is then most glorious, and shall be most rewarded, when it meets with most trials and oppositions.

And as for the bravery of contemning the world, and all the pomps of it, which they so magnify in this kind of life, alas ! it is rather an effect of pusillanimity and love of our ease, and a desire to be free from cares and burdens, than of any true nobleness

of mind. If we would live to excellent purpose indeed, if we would shew true bravery of spirit, and true piety towards God, let us live as our blessed Lord and his apostles did. Let us not fly temptations, but overcome them; let us not sit at home, amusing ourselves with our pleasing contemplations, when we may be useful and beneficial abroad. Let us so order our devotions towards God, that they may be a means of promoting our worldly business and affairs, and doing good among men. Let us take our fit times of retirement and abstraction, that we may the more freely converse with God, and pour out our souls before him; but let this be only to the end that we may appear abroad again more brisk and lively, in vanquishing the temptations that come in our way, and more prompt and readily disposed to every good work: this is to imitate our Lord Jesus, to walk as we have him for an example: this is a life more suitable to the contrivance and the genius of his religion, which is more accommodated to cities and public societies, than to cloisters and deserts: and lastly, this is to walk in a conformity to his command, who hath bid us *make our light so to shine before men, that they may see our good works, and glorify our Father which is in heaven*, Matt. v. 16.

But, fourthly and lastly, if it be a thing so necessary that every man should do good in his life, as hath been represented, then how much to be reprov'd are they that do no good till their death! that live scrapingly, and uncharitably, and uselessly to the world all their lives long, and then, when they come to die, think to atone for their sins and neglects of this kind by shewing some extraordinary bounty to

the poor, or devoting some part of their estates to public or pious uses !

I must confess this kind of proceeding doth, to me, seem just like the business of putting off a man's repentance to his death-bed. It is absolutely necessary that a man should repent, though it be never so late ; and so it is that he should do good : if he have done little good in his life, he is bound, as he loves his soul, to shew some extraordinary uncommon instances of charity and a public spirit when he comes to die. But then it is here, as it is with the long delaying of repentance, the deferring it so long has robbed the man of the greatest part of the praise and the comfort he might have expected from it. His rewards in heaven will be much less, though his good deeds should be accepted ; but he is infinitely uncertain whether they will or no. It must be a very great act of generosity and charity that can obtain a pardon for a whole life of uncharitableness.

Let us all therefore labour and study *to do good in our lives* ; let us be daily giving evidences to the world of our kind and charitable disposition ; and let not that be the first which is discovered in our last will and testament. If God hath blessed us with worldly goods, let us distribute them as we see occasion in our lifetime, when every one may see we do it voluntarily, and not stay till we must be forced to part with them, whether we will or no ; for that will blast the credit of our good deeds both with God and man.

I have said enough concerning the first point recommended in the text, viz. *doing good*. I now come briefly to treat of the other, that is, *rejoicing*, which is equally a part of the business of this day.

There is no good, saith Solomon, in any earthly thing; or, There is nothing better for any man than to rejoice and to do good.

The *rejoicing* here recommended is capable of two senses; the first more general, and more concerning us as Christians; the other more particular, and which more immediately concerns us, as we are here met upon this occasion.

In the first place, by *rejoicing* we may take to be meant a constant habit of joy and cheerfulness; so that we are always contented and well pleased, always free from those anxieties and disquiets, and uncomfortable reflections that make the lives of mankind miserable. This now is the perfection of rejoicing, and it is the utmost degree of happiness that we are here capable of. It must be granted, indeed, that not many do arrive to this state; but yet I doubt not but that it is a state that may be attained, at least in a great measure, in this world. Otherwise the holy men in scripture, and particularly the apostles of our Lord, would never have recommended it to us so often as they have done. *Rejoice evermore*, saith St. Paul to the Thessalonians, 1 Thess. v. 16: and to the Philippians, *Rejoice in the Lord always: and again I say, Rejoice*, Philipp. iv. 4.

The way to attain to this happy condition doth consist chiefly in these three things: first, a great innocence and virtue, a behaving ourselves so in the world, that our consciences shall not reproach us; this St. Paul lays as the foundation of rejoicing. *This*, saith he, *is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity I have had my conversation in this world*, 2 Cor. i. 12.

It is in vain to think of any true solid joy, or peace, or contentment, without a hearty practice of all the duties of our religion, so that we can satisfy ourselves of our own sincerity before God.

And then, secondly, to make us capable of this constant rejoicing, besides the innocence of our lives, there must go a firm and hearty persuasion of God's particular providence, a belief that he not only dispenseth all events that come to pass in the world, even the most inconsiderable, but that the measure of the dispensations of his providence is infinite wisdom and goodness, and nothing else: so that nothing doth or ever can happen to us in particular, or to the world in general, but what is for the best. Now when we firmly believe this, and frequently attend to it, how can we be either solicitous for the future, or discontented at the present events of things, let them fall out never so cross to our desires and expectations? This is the best antidote in the world (and an effectual one it is) against all trouble and vexation and uneasiness that can happen to us upon any occasion whatsoever; to wit, the consideration that all things are managed by an infinitely wise and good God, and will at last prove for the best, how unaccountable soever they appear to us at present. And this is that which the Wise Man insinuates in the verse before the text, when he saith, that *God hath made every thing beautiful in his season.*

Thirdly, Another requisite both for the procuring and preserving this continual cheerfulness and rejoicing, is a frequent and fixed attention to the great rewards of the other world, which God hath promised to all that truly love him, and endeavour to please him. This consideration will extremely add

to our comfort, and contribute to our rejoicing, under all the miseries and afflictions that we can possibly fall into, namely, that whatsoever condition we are in here, we shall certainly, in a little time, be in a most happy and glorious one; and the worse our circumstances are in this life, the greater (if we be good) shall be our happiness in the next; for *these light afflictions*, as St. Paul tells us, *which endure but for a moment, do work for us a far more exceeding weight of glory*, 2 Cor. iv. 17.

This then is the joy that we are to endeavour after in the first place, to be constantly well-pleased and contented with our present condition, whatever it be; and these are the ways to attain to it.

But, secondly, There is another more particular notion of rejoicing, and which, I conceive, Solomon doth chiefly intend in the words of the text; and that is, the free and comfortable enjoyment of the good things of this life, that God hath blessed us with, in opposition to a pinching and penurious way of living. This, I say, seems to be the notion of *rejoicing* that the text speaks of, as appears by the following verse. Solomon having told us in the text that there is nothing better for a man than to *rejoice and do good*; he adds, by way of explication of what he meant by *rejoicing*, these words, *that every man should eat and drink, and enjoy the good of all his labours, for it is the gift of God*. And frequently in this book of Ecclesiastes doth he persuade to this kind of rejoicing: thus in chap. ii. ver. 24. *There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour*. This also I

saw, it was from the hand of God. And in chap. v. ver. 18. *Behold that which I have seen : it is good and comely for one to eat and drink, and to enjoy the good of all his labours that he taketh under the sun of all the days of his life, which God giveth him : for it is his portion.* And in chap. vi. ver. 1, 2. he represents it as a *great evil that he hath seen under the sun, and yet such an evil as is common among men : that a man to whom God hath given riches, and wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it : this, saith he, is vanity, and an evil disease.*

And there is certainly great reason in what he saith ; for to have a plentiful portion of the good things of this life, and not to have the heart to make use of them for the enjoyment of ourselves and friends, for the refreshing us under the toil that this life doth expose us to, for the promoting acquaintance and society, and the rendering our condition as easy as may be, is as unaccountable a folly as we can be guilty of, and makes us really as poor and necessitous as those that want bread, but only not so pitiable.

Taking now this to be the sense of *rejoicing* in the text, (as I believe it is,) we have from hence a good warrant for this day's meeting ; for we come together to rejoice in Solomon's sense ; that is, *to eat and drink, and to enjoy the good of our labours*, it being *the gift of God* so to do.

And this practice of ours is not only reasonable in itself, but is commended to us by the example of God's people, both under the law and the gospel.

The Jews, by the appointment of God himself, were to meet every year three times at Jerusalem, the capital city of the nation, *to feast and to rejoice before the Lord*, as we have it in the express words of Moses. (See Deut. xvi.) And the Christians, for near two hundred years after our Saviour, had their *agapæ*, their feasts of charity, wherein they met together, both poor and rich, to enjoy and make merry one with another. It is true, these feasts were at length left off by common consent, because there grew abuses in them; they became occasions of luxury and excess, and so matters of scandal to our religion. But this was not an ill reflection upon the thing itself, which was innocent and commendable, but upon the abuse of the thing; a good and laudable institution was perverted to evil purposes. However, this very consideration ought to make us very careful of our carriage and behaviour in these our meetings, lest we fall under the same inconveniences: which that we may prevent, two things are especially needful to be taken care of by us.

First, That we do not exceed the bounds of rejoicing prescribed to Christians; that is, that we avoid all excess, and use the creatures of God soberly and temperately, so as to give offence to none, nor to *make provision for the flesh to fulfil the lusts thereof*.

And, secondly, That we take care to perform and make good the ends and designs of these feasts of rejoicings; which ends, if we will take our measures from those laws that God gave to his own people in the Old Testament, and which the modern Jews themselves, in their Commentaries take notice of; and which are so reasonable in themselves that,

without any authority, they do recommend themselves to us, are these four following :

First, That we *rejoice before the Lord* ; that is, that we make our humble acknowledgments, and return our due praises and thanks to him for all the good things he hath blessed us with in our lives ; confessing that all we have is from his free bounty and goodness, and that our meeting together is to praise his name upon that account. And this was the thing that was meant by those solemn sacrifices that the Jews were bound to offer at Jerusalem at their annual feasts.

The second end of these feasts is to take occasion from hence to learn our duty, to be instructed in all the branches of that obedience we owe unto God. For as Maimonides observes, that was one of the principal reasons of God's calling together all the people of the Jews to appear at the feast of tabernacles, to wit, that they might hear the law read unto them ; and this design is, I suppose, pursued by us in our choosing this place to assemble in.

A third end of these feasts (as the same Maimonides tells us, and is manifest from scripture) is to promote acquaintance, and friendship, and brotherly love one with another : and this is a very noble end, and serves many excellent purposes, and nothing can be beyond it, except

The fourth and last end of these meetings, which is to *do good* ; to exercise our charity towards our poor indigent brethren. No man, at the solemn feasts of the Jews, *was to appear before the Lord empty*, Exod. xxiii. 15 ; he was to bring his offering not only to God, by way of recognition and acknowledgment to him, but for the poor also, that they

might rejoice as well as he. This is well observed by Maimonides from Deut. xvi. 14. where it is thus said, *Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, the Levite, and the stranger, the fatherless, and the widow, that are within thy gates.*

This then is the great end of our assembly, that not only we, but the *fatherless and the widow*, all of our country that need our charity, may rejoice with us and for us. And this is that which Solomon joins with *rejoicing* in the text; *there is no good in them, but for a man to rejoice and to do good*: and what that man, who by the sentence of God was declared the wisest of all men, hath thus joined together, let none of us presume to put asunder. These are the rules, and these are the ends that we are to observe in this our feast; and let us all for the honour of Christ's religion, and for the credit of our particular country, charge the observation of them upon ourselves: which if we can all resolve to do, I can safely apply to every one of you that saying of Solomon in the ninth chapter of this book of Ecclesiastes, and the seventh verse, with which I shall conclude; *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy work.*

SERMON IV.

PREACHED AT

THE SPITTLE, APRIL 14, 1680.

1 TIM. vi. 17, 18, 19.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

GROTIUS'S note upon this text is this; That St. Paul now having finished this his Epistle to Timothy, it comes into his mind that there was need of some more particular application to be made, and admonition to be given to those wealthy merchants, with which the city of Ephesus (where Timothy resided) did then abound; and upon this consideration he inserts those words I have now read, *Charge them that are rich in this world, &c.*

How famous soever the city of Ephesus was at that time for wealth or trade, there is little doubt to be made that this city of ours (praised be God for it) doth in those respects, at this day, equal, if not much exceed it. And therefore that which St. Paul thought of so great importance, as to give especial orders to Timothy to press upon the Ephesian citizens, will always be very fit to be seriously recommended

to you in this place; and more especially at this time, since it is the proper work of the day. Waving therefore wholly the argument of our Saviour's resurrection, upon which you have before been entertained; I apply myself, without further preface, to conclude this Easter solemnity with that with which St. Paul concludes his Epistle, viz. with a short discourse of the rich man's great duty and concernment, which is in these words plainly set forth to us.

In them we may take notice of these three generals, which I shall make the heads of my following discourse.

First, The duty itself, incumbent upon those *that are rich in this world*, expressed in several particulars.

Secondly, The great obligation that lies upon them to the performance of it, which we may gather from the vehemence and the authority with which St. Paul orders Timothy to press it; *Charge them*, saith he, *that are rich, that they be not*, &c.

Thirdly, The mighty encouragement they have to observe this *charge*; for hereby *they lay up to themselves in store a good foundation against the time to come, that they may lay hold on eternal life*.

First, I begin with the rich man's duty, which is here expressed in four points; two of them negative, teaching what things he ought to avoid; the other two positive, teaching what he ought to practise. They are these:

I. *That he should not be highminded.*

II. *That he should not trust in uncertain riches.*

III. *That he should trust in the living God.*

IV. *That he should do good, be rich in good works, &c.*

The first thing that is given in charge to all those that are *rich in this world* is, that *they be not highminded*, *μὴ ὑψηλοφρονεῖν*, that they do not think too well of themselves for being rich, and take occasion from thence to despise others that are in meaner circumstances than they. They are not to value themselves a jot the more, or to think worse of others upon account of that outward fortune they are possessed of; but are in all their conversation to express the same moderation, and humanity, and easiness, and obligingness of temper to those they have to do with, even the meanest and the poorest, as if they stood with them upon the same level.

And with very great reason hath St. Paul given this caution to rich men: for by the experience of the world it hath been always found that wealth is apt to puff up, to make men look big, and to breed in them a contempt of others; but what little ground there is for this is easily seen by any that will give themselves leave to consider.

For what doth any of these worldly goods (which make us keep at distance) really add to a man in point of true worth and value? Do they either recommend him more to God or to wise men, or even to himself, if he have a grain of sense in him, than if he was without them? Certainly they do not. For that for which either God approves us, or wise men esteem us, or we can speak peace and content to ourselves, is not any thing without us, any thing that fortune hath given to us; but something that we may more truly call our own, something that we

were neither born with, nor could any body hinder us of, nor can be taken from us; that is to say, the riches of our minds, our virtuous and commendable qualities.

A man is no more a fit object of esteem merely for being rich, than the beast he rides on (if I may use the old comparison) is of commendation for the costly trappings he wears.

Secondly, Another caution given to those that are rich in this world is, *that they should not trust in uncertain riches.* This likewise is a temptation to which they are exposed, and our Saviour hath very lively set it forth to us in the parable of the rich man in the gospel, who having got mighty possessions, and filled his barns, thought of nothing further; but presently saith to himself, *Soul, take thy ease, eat, drink, and be merry, for thou hast goods laid up for many years,* Luke xii. 19, &c.: but the conclusion of that parable doth sufficiently shew the vanity and ridiculousness of this *trusting in our riches*; for a message comes to him from God, *Thou fool, this night shall thy soul be required of thee, and then whose shall all these things be that thou hast provided?* It is the greatest madness in the world to please or speak peace to ourselves upon account of that which we are not sure to enjoy a day, but we may, for any thing we know, be snatched away the next moment into another world, and so must leave the joy and pride of our hearts to we know not whom.

But supposing we had some certainty of our lives, and could promise ourselves that we should not leave our wealth for some competent time, yet we have no certainty that our wealth will not leave us. How

prosperous soever our present circumstances be, yet we cannot ensure the continuance of them; there are a thousand accidents may happen every day, which may strip us as naked as when we came into the world; and we may be reduced to the extremities of those who are now the greatest objects of our compassion and charity; and this is that which St. Paul in the text insinuates, when he calls them *uncertain riches*. But what are we then to trust in, if not in these things? This St. Paul shews in the words following, which make

The third instance of the rich man's duty; *Let them*, saith he, *trust in the living God, who giveth to all men richly to enjoy*. The sense of it is this; Let them, from the bottom of their hearts, acknowledge God to be the author and giver of all that they possess: how much soever their heads projected, or their hands laboured, or their parents and friends were kind to them, yet it is the providence of the Almighty to which they owe all. The same divine foresight and contrivance that feeds the fowls of the air, and clothes the flowers of the field, doth also *give them richly all things to enjoy*; and therefore upon that providence are they entirely to depend, as much exercising faith in God, and reposing confidence in him, as if they had no visible provisions made for them: and as heartily returning thanks to their great Benefactor for every blessing they have, (seem it never so much their own already,) as a hungry man, that knows not where to get a meal, would to him that should give him a plentiful entertainment. In a word, those that have all things in this world must as devoutly look up to God, both in gratefully ascribing to him every enjoyment, either

past or present, and in a full trust and reliance upon him for what is to come, as those that live from hand to mouth; since it is the same divine Providence that feeds and maintains both the poor and the rich, and of his infinite goodness gives to all that fear him, even to the poor as well as the rich, *all things to enjoy*; and though to the one more plentifully, yet to the other perhaps with as much content, though not in so great abundance.

The fourth and last part of the rich man's duty, here mentioned, concerns the right use of that wealth that God hath given him. Now the right use of riches, according to the text, doth consist in these things; that those that have them *do good* with them, *that they be rich in good works*, that they be *ready to distribute, willing to communicate*.

If we suppose every one of these distinct phrases in the text to denote a distinct thing, then we are to give this account of the passage; that St. Paul here useth a gradation in his speech, begins with the lowest and most general expressions of charity, and so goes on to higher degrees of it; in each following phrase intending to say something more great or particular than what he had said in the former, which is a most usual and elegant scheme of rhetoric. According to this account, (as the words are very capable of it,) there are four things here prescribed to the rich man in the use of his riches:

1. That he do good with them, that is the most general point; that is, that he employ them some way or other for the benefit of others. He must not live to himself alone, he must design greater things than the getting an estate, or the raising a family;

if others be not advantaged by him, he is rich to no purpose; and therefore it will concern him to do kindnesses and good offices where he can, to be liberal and hospitable, to oblige his friends and relations all ways possible, to assist all about him with his counsel, to encourage them by his example; in a word, to make use of that interest and reputation that his fortune hath given him above others, to do kindnesses to them.

2. He must not think it sufficient to do this good now and then, upon particular and more rare occasions, but he must abound in acts of goodness; that is the meaning of the apostle's second expression of being *rich in good works*. He must so study and improve in the art of doing good, that his good deeds do equal his riches; nay, the words import that his true riches are only placed in and to be measured by his good deeds. He is not to think himself further rich than he is rich in good works. The more plentifully God hath blessed him with worldly wealth, the more diligent, and industrious, and solicitous he must be to do good with it; otherwise he is poorer than those that perhaps he now and then out of charity relieves. And,

3. Lest this *doing good*, and *being rich in good works*, should only be interpreted of doing such kindnesses and good deeds that cost us nothing but the expense of our time, or the employment of our pains, or the use of our interest with others, the apostle adds this further thing, that the rich man must be ready *to distribute*; that is, very free to part with his money, according to the proportion God hath blessed him with, upon every occasion of real and useful charity: 1. whether that charity be

of a more public nature, as, for instance, when it is expressed for the advancing religion and the service of God, or for the making standing provision for the poor; or, finally, any way for the serving the necessities, or increasing the conveniencies of the place where we live, by any public useful benefaction; or, 2. whether this charity be of a more private nature, extending no further than to particular persons that come in our way, whom we are convinced to be real objects of it; to these, likewise, we must be ready to distribute: every poor necessitous person hath a right to part of what we have, if we can really satisfy ourselves that our alms will do him a real good, and will not be any great prejudice to us. But,

4. and lastly, the apostle adds another thing to all this; and that is, that the rich man must *be willing to communicate*. If the sense of this phrase be different from the former, it will seem to import yet a higher degree of liberality. It will import that rich men should be of such public spirits, and so little esteem their wealth their own, that it should, in a manner, be made a common thing, wherein all should share as there was occasion. This is the notion of *κοινωνία*, or *communicating*, as it was used in the beginning of Christianity. St. Luke, in Acts ii. having told us that the first Christians continued in the apostles' doctrine, and in communicating, presently explains what he meant by that communion; *All*, saith he, ver. 44. *that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.*

God be thanked, the church of Christ is not now

in such circumstances that it is either needful or reasonable, precisely to observe the practice of those times as to this matter. We are not only not obliged to part with the propriety of our estate, and to live in common, as the first persecuted Christians did; but we should be highly indiscreet, not to say injurious, both to ourselves and the public, if we did. But this, notwithstanding their practice, and the charge here laid upon us to be communicative, will thus far oblige us, viz. that we Christians should always retain that public generous spirit that they in the first times were acted with. We should sit so loose from the world, and so unconcerned in the distinction of *meum* and *tuum*, that we should make it our business to do good with what we have, thinking our wealth best employed when it is put to that use. And when the cause of God and the common interest of our Christian brethren do require it, we should then as freely part with all we have, as our predecessors in Christianity did; following herein the precept of our Lord to the young man who came to inquire of him what he should do that he might inherit eternal life; and who was thus answered by our Saviour, That though he had kept the commandments yet he wanted one thing to make him perfect, (that is, to make him a true Christian,) and that was, *to sell all that he had, and give to the poor, and come and follow him; and then he should have treasure in heaven*, Matt. xix. 21.

Thus have I given you a brief account of each particular of the rich man's duty, as it is summed up in the text; and some perhaps will think it is severe enough: whether it be so or no I now dis-

pute not, but I am sure it is severely required of them. This we may gather from St. Paul's way of urging it, *Charge them*, saith he, *that are rich in this world that they be not high-minded, &c.* He doth not say, Recommend this to them, as a thing that is very reasonable in itself, and will highly become them; he doth not say, Put them in mind of it, as a thing by which they may gain a great deal of honour and reputation to their religion; he doth not say, Exhort and persuade them to it, as a thing that will at last conduce to their own advantage: but he saith, *Charge it upon them*, intimating that there was a necessity they should thus practise; it was a duty indispensably incumbent upon all of them; and this is the second general point I am to insist on.

And certainly this order of St. Paul to Timothy is a standing warrant, a perpetual commission to all ministers of the gospel, to charge the same thing upon all rich men in all places and times. But in the pressing and enforcing this charge, I shall not so much have regard to the three former duties as to the last, which concerns the doing good with our wealth, the exercising acts of bounty and charity as we have an opportunity. *Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate.*

Now in four respects especially, rich men are thus to be charged, and a necessity lies upon them to practise accordingly; viz. in point of gratitude, justice, religion, self-preservation. If all these put together do not make the obligation indispensable, I

know not what will. I will speak briefly of each particular.

First, If rich men do not thus employ their wealth, they are guilty of great ingratitude. That is the least evil imputation they fall under, and yet, to any ingenuous man, it is heavy enough; for to call a man unthankful, is as great a reproach as you can cast upon him.

Whoever acknowledgeth the being of God, and owns his providence in the world, must necessarily believe that all that portion of good things which he enjoys in this life doth proceed from that God as the author and fountain, though they be immediately conveyed to him by the ministry of second causes; and his reason and humanity will suggest to him that there are some returns of gratitude to be made to Him that of his free bounty hath thus obliged him; but what returns can he make to God for his blessings, other than in communicating those blessings among his fellow-creatures? To think that a verbal acknowledgment of God's favours is a suitable return is against the common sense of mankind, who know that there goes more to a man's being truly grateful, than the entertaining the person that obliged him with fair speeches, and professions of his obligations: and, on the other side, to think of requiting God in a proper sense, by returning real kindnesses to him for those he hath done to us, is equally absurd; for all the services we can pay to him cannot add any thing to his infinite blessedness. How, then, must we express our thankfulness for the wealth that he hath bestowed upon us? Why he himself hath prescribed the way to us.

He hath devolved his right to our kindness upon our brethren: he hath deputed them to receive the real testimonies of our gratitude to him, and whatsoever obligations we put upon them, he takes them as an expression of our love and thankfulness to him.

This our Saviour himself hath told us in express words, in St. Matt. xxv. *Inasmuch*, saith he, *as ye have done it*, i. e. done acts of kindness and charity, *to one of the least of these my brethren, ye have done it unto me*. And the charitable contributions of the Hebrew Christians to their indigent brethren is by St. Paul styled *a work and labour of love shewed to God* himself, Heb. vi. If, therefore, rich men would not be unkind and ungrateful to him that gave them all they have, there is a necessity they should do good, &c.

Secondly, The practice of this must likewise be charged upon them in point of justice as well as gratitude. It is a piece of dishonesty not to do good with the wealth that God hath given us; for it is falsifying our trust, it is an embezzling our Master's goods, and putting them to quite other uses than those he gave us them for. We are not to think that God ever made a man rich for his own sake alone, for the serving his own turnings, and the satisfaction of his own private desires, without respect to the community. No, at the best we are but the stewards of God's blessings. A stock of talents he hath committed to all of us, to some in greater, and to others in smaller proportions; and out of this stock he hath given us leave to make a provision for the necessities and conveniencies of ourselves and our families; but we must not think

all our own that accrues to us, so that it is at our liberty whether we will hoard it up or spend it profusely. No, we must have regard to the rest of our master's servants: after we have served our own needs, we must dispense the surplusage among the family of God, otherwise we are false and wicked stewards, we abuse and misemploy our master's talents, and a severe account we shall one day render for so doing.

Thirdly, Men's religion and Christianity are also deeply concerned in this point. Works of charity are so essential to all religion, and more especially to that which we call Christian, that without them it is but an empty name in whosoever professes it. Let men pretend what they will, let them be never so orthodox in their belief, or regular in their conversation, or strict in the performance of those duties that relate to the worship of God, yet if they be hardhearted and uncharitable, if God hath given them wealth, and they have not hearts to do good with it, they have no true piety towards God. They may have a name to live, but they are really dead. An unmerciful Christian, or a religious covetous man, are terms that imply a contradiction. For the satisfying you of this I shall but need to put these following questions.

Can that man be accounted religious that neither loves God nor his neighbour? Sure he cannot; for these two things are the whole of religion, as the holy scripture often assures us: but now the covetous man neither doth the one nor the other. His neighbours he doth not love, that is certain; for if he did, they would find some fruits of it; unless this be to be accounted love, to give them good words;

to say to a brother or a sister that is naked, and destitute of daily food, Depart in peace, be ye warmed and filled; when, notwithstanding, they give them not those things that be needful for the body; James ii. 14, &c. But this kind of love St. James hath long ago declared not to be worth any thing. And as for the love of God, another apostle hath put it out of doubt that the uncharitable man hath no such thing in him. Whoso, saith St. John, hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him! 1 John iii. 17. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? iv. 20.

Can he be thought a religious man, or a true Christian, that wants the two main qualifications that go to the making up a disciple of Christ, that is to say, faith and repentance? Yet this doth he that is *rich in this world, but is not rich in good works*. Good works are the very soul of faith, and it is no more alive without them than the body is without the spirit, as St. James has expressly told us, James ii. 26. If we mean that our faith should avail us any thing, it must work (or be made perfect) by charity, saith St. Paul, Gal. v. 6; for *though a man have all faith, so that he could remove mountains, i. e. though he be so heartily persuaded of the truth of Christ's religion, as in the strength of his belief to be able to work miracles, as was usual in the first times of Christianity, yet if he have not charity his faith is nothing; 1 Cor. xiii. 2.* If it be said that the charity that St. Paul makes so necessary to effectual faith, is not giving alms, but

quite another thing; for, according to him, a *man may give all his goods to feed the poor*, and yet want the charity he speaks of: I answer, It is true, a man may give alms, and very largely, and yet want that charity that St. Paul here so much recommends; but then, on the other side, none can have that charity that he speaks of but they will certainly express it in alms and bounty, as they have ability and opportunity: so that for all this suggestion, alms and bounty are absolutely necessary to the efficacy of faith, if there be opportunity of doing them. The plain account of this matter is this: St. Paul speaks of charity with respect to its inward principle in the heart, which consists in an universal kindness and good-will to the whole creation of God; and we speak of it with respect to the outward fruits of it in the life and conversation, which are all sorts of good works, especially works of mercy and bounty; but both these come to the same thing as to our purpose, for the one always follows the other; wherever there is charity in the heart, it must of necessity shew itself in these kind of actions, as there is occasion; otherwise the charity is not true, but only pretended; for St. John hath told us, *He that loveth* (ἐν ἀληθείᾳ) *in truth must love* (ἐν ἔργῳ) *in work and in deed*.

And then as for repentance, charity and almsgiving is a necessary ingredient to that also. When St. John Baptist came preaching repentance unto Israel, the people asked him saying, *What shall we do?* meaning, in what manner they should express their repentance: his answer was this, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do so likewise*, Luke

iii. 10, 11; and suitable to this was the prophet's advice to the king of Babylon, when he exhorteth him to repentance; *Break off thy sins*, saith he, *by righteousness, and thy iniquity by shewing mercy to the poor*, Dan. iv. 27; that is, Evidence thy repentance by thy almsgiving and charity.

Furthermore, Can he be either a good man or a good Christian that lives in the habitual neglect of that which of all other virtues God in scripture seems to set the greatest value upon, and, contrariwise, practiseth that which God hath most particularly declared his hatred and aversion to? Yet thus doth he that is not charitable with what he hath. So highly acceptable to God are works of mercy and charity, that they are declared to be *the sacrifices with which he is well pleased*, Heb. xiii. 16. *the things in which he doth delight*, Jerem. ix. 24. and blessed and happy are they pronounced that do them, Prov. xxii. 9. xiv. 21. for hereby men become *the children of God*, Luke vi. 35. and entitled to his more especial care and protection, Psal. xli. 1, &c. nay, so dear do they render a man to his Maker, that the wise son of Sirach scrupled not to recommend the practice of them in these terms; *Be thou*, saith he, *a father to the fatherless, and instead of a husband unto their mother; so shalt thou be as the son of the Most High, and he shall love thee more than thy own mother doth*; Eccclus. iv. 10.

On the other side, if we will believe the scripture, there is nothing more odious to God than the contrary qualities and practices. *The love of money*, which is the foundation of all uncharitableness, is in scripture called *the root of all evil*, 1 Tim. vi. 10; as certainly the greatest evils and mischiefs in the

world do often take their beginning from thence. Those that are covetous are styled by the name of *idolaters*, Eph. v. 5. than which no more hateful appellation can be given to a man in the sacred language. It is said of the covetous, that God *abhorreth them*, Psal. x. 3; which implies the utmost aversion that the Divine nature is capable of to any sort of men or things. The uncharitable and hard-hearted men, God hath declared he will have no mercy on; *but they shall have judgment without mercy, that have shewed no mercy*, James ii. 13.

Fourthly and lastly, A necessity there is that *those that are rich in this world should do good, and be rich in good works*, &c. upon their own account: though there were no other tie upon them, yet self-love and self-preservation would oblige them to it. I meddle not here how far in point of worldly interest they are concerned to be charitable, though even the motives drawn from hence are very considerable. For, certainly, charity is a means not only to preserve and secure to them what they have, and to make them enjoy it more comfortably, but also to increase their store. No man is ever poorer for what he gives away in useful charity, but on the contrary he thrives better for it. God seldom fails, in this world, amply to repay what is thus lent to him, besides the other blessings that accompany his store, and go along with it to his children after him. This I am sure is solemnly promised, and in the ordinary dispensations of providence we see it generally made good; whereas, to the greedy and penurious man, all things fall out quite contrary; he may have wealth, but he hath little comfort in it; for a curse generally attends it, of which he feels the sad

effects in a various, miserable, and vexatious life, and often in either having none, or an unfortunate posterity.

But this is not the thing that I mean to insist on. This world lasts but for a while, and it is no great matter how we fare in it; but we have souls that must live for ever. If, therefore, men have any kindness for them, if they mean not to be undone to all eternity, it is absolutely necessary they should do good with what they have. O that uncharitable rich men would think upon that woe that our Saviour pronounceth against them; *Woe unto you that are rich, for ye have received your consolation*, Luke vi. 24. O that they would seriously consider, and often remember those words of Abraham to the rich man in hell; *Son, saith he, remember that thou in thy life receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented*, Luke xvi. 25. Not that it is a crime to be rich, or to have good things in our life; no, it is the inordinate love of their wealth, (to which those that have it are too frequently prone,) and their not employing it to those purposes of doing good, for which it was given; it is these things that bring these curses upon them, and really *make it easier*, without an hyperbole, *for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven*, Luke xviii. 25. Certain it is, there is no one sin that can be named doth more fatally exclude from salvation than this we are speaking of. We never find the prophets or the apostles giving a list of those black crimes that will involve all that are guilty of them in inevitable destruction, but we are sure to meet with covetous-

ness, and all the attendants of it among them; as many instances might be given. Nay, so great is this sin of uncharitableness, and not doing good with our wealth, that God, in the final sentence that he shall pass upon wicked men, to their condemnation at the last day, seems to take no notice of the other sins and crimes of their life, but only to censure them for this. Thus we find, Matt. xxv. 31, &c. that when the king, having gathered all nations before him, comes to pronounce the sentence upon those on his left hand, who are those that are doomed to everlasting fire, there is no mention made of their criminal actions; they are not condemned for fraud and oppression, for unbelief and irreligion, for lewdness and debauchery, though any of these be enough to damn a man; but merely for their not doing good, for their not relieving the necessitous, and exercising other acts of charity when it was in their power.

Since now, from these considerations, it doth appear how necessary, how indispensable a duty it is *to do good* with what we have, to be *rich in good works, to be ready to distribute and willing to communicate*; let me, at this time, charge all of you that are *rich in this world*, as you would not be unthankful to your benefactor, nor unjust to your neighbours; as you have any piety towards God, or any care of your own souls, that you put it in practice. And two instances of this great duty, the present occasion, and the exigence of things, doth oblige me more particularly to recommend to you.

The first is the business of the hospitals; the encouraging and promoting that charity which the piety of our ancestors began, and whose examples

their successors have hitherto worthily followed, and of which we see excellent effects at this day; for this we need no better proof than the report given in of the great number of poor children, and other poor people maintained in the several hospitals, under the pious care of the lord mayor, commonalty, and citizens of London, the year last past.

For these so great instances of charity what have we to do but with all gratitude to commemorate those noble and public spirits that first began them; and with all devotion to put up our prayers to God for all those now alive that have been promoters and encouragers of such good works; and, lastly, with all cheerfulness and diligence to follow these patterns by liberally contributing to their maintenance and advancement. These are the public banks and treasuries in which we may safely lodge that money which we lend out to God, and may from him expect the interest. O what comfort will it be to us when we come to die, to be able to say to ourselves, That portion of goods that God hath in his providence dispensed to me, I have neither kept unprofitably in a napkin, nor squandered it away upon my lusts; but part of it I have put out towards the restoring my miserable brethren to the right use of their reason and understanding; part of it to the amending men's manners, and from idle and dissolute persons redeeming them to virtue and sobriety, and making them some way profitable to the public; part of it for the healing the sick, and curing the wounded, and relieving the miserable and necessitous; and, lastly, another part of it towards the educating poor helpless children in useful arts for their bodies, and in the principles of true religion

for their souls ; that so both in their bodies and spirits they may be in a capacity to glorify God and to serve their country. These are all great things, and in which way soever of them we lay out ourselves we serve excellent ends of charity.

But there is another point of useful public charity, which, though the occasion of this meeting hath nothing to do with it, yet the present necessity of the thing doth oblige me seriously to recommend to you. There are few, I believe, in this city either ignorant or insensible of the extreme numerousness of beggars in our streets, and, unless care be taken, their number is likely to increase ; for this seems to be a growing evil. I dare not lay the fault of this upon the defectiveness of our laws ; nor dare I say that the provisions made for the poor are incompetent, and disproportionable to the number of them ; for perhaps the usual public taxes and private free-will offerings, discreetly managed, would go a great way towards the curing this evil, supposing the richer parishes to contribute to the maintaining the poorer. But here is the misery ; we do not sufficiently distinguish between our poor, nor take care to make provisions for them according to their respective necessities. There are some, that by reason either of old age or evil accidents are perfectly unable to earn a livelihood for themselves, or to be any way useful to the public, except by their prayers and their good examples ; and to see such go a begging is a shame to our Christianity and a reproach to our government. There are others that are fit to labour, and might prove useful members of the commonwealth many ways, if they were rightly managed : now the true charity to these is, not to

relieve them to the encouragement of their idleness, but to employ them, to put them into such a way that they may both maintain themselves and help towards the maintaining of others; and if they refuse this, let them suffer for their folly, for there is no reason *that those should eat that will not work*, if they be able. A necessity therefore there is, if ever this scandalous public nuisance of common begging be redressed, that these four things be taken care of: 1. That those that cannot work be maintained without begging: 2. That those that can work, and are willing, have such public provisions made that they may be employed in one way or other, according as they are capable, and every one receive fruits of his labour proportionable to his industry: 3. That those that can work, and will not, be prosecuted according to the laws, as rogues, and vagrants, and pests of the kingdom: and, lastly, after such public provisions are made for the maintaining both sorts of poor that are objects of charity; that is, the helpless, and those that endeavour to help themselves; that all persons be exhorted and directed to put their private charity in the right channel, wholly withdrawing it from the lazy and the lusty beggars, lest they be thereby encouraged in their infamous course of life, and giving it to those who by public order shall be recommended to them.

These things I hope I may without offence recommend to the wisdom and care of the government of this honourable city, since there are both heads enow to contrive the particular ways of curing those evils, and hands enow that will be open to contribute what is needful to so useful a work. Certain it is the thing is practicable, since it hath

been and is practised in some towns of this nation, and in several beyond the seas. And that it is needful, there is none that has any true sense of charity, (which consists as much in taking care to prevent the miseries and necessities of mankind, as in relieving them;) there is none that hath any regard to the reputation of our religion, or the honour and good government of this city or kingdom, but must needs acknowledge.

It is one of the great glories of this city, that as they have been always faithful and prudent in the management of those public charities that they have been intrusted with, so they have been very ready to increase and to add to them. And God, without doubt, hath blessed them the more for this very thing; as indeed the best atonement that any people can make for the many sins that the place is guilty of, is the sacrifice of alms and charity. And I hope that which condemned Sodom, to wit, that *there were not ten righteous men found in it*, (that is, men that were of a public spirit, that were truly liberal, and bountiful, and charitable, for that is an usual notion of *righteousness* in the Old Testament, and there are some passages in this history which make it probable that it may be the notion of it here,) I say, that very thing, it is to be hoped, hath and will preserve this city of ours; because, as far as we can gather, there are in it many times ten such righteous persons. In truth, if there were not several good men among us, that by the exemplarity of their lives, and their charity, do stand in the gap between the reigning sins of the times and the judgments of God that threaten us for them, it would be a melancholy thing to think what would become of

us. But so long as God is pleased to continue to us a succession of those that fear God, and hate covetousness; that make it their business to do good, and to serve their generation, there are hopes that he will yet continue to bless us. And so gracious hath God been to our city and kingdom in this respect, that (to the glory of his name be it spoken) whatever boasts they of the church of Rome are wont to make of the charitableness of their religion, in opposition to the penuriousness of ours; and reproach us with the bounty and munificence of our popish ancestors, and the barrenness of their protestant successors; yet we may safely affirm, that there have been more public works of charity done in this city and kingdom since the reformation, than can be proved to have been done in the same compass of years during all the time that popery prevailed among us.

O therefore let us go on to do this honour to our religion; let us go on by our good works to adorn the doctrine of God that we profess. Let us not only equal, but labour to exceed the piety and the public spiritedness of our forefathers. Let every one, both magistrates and people, in their several capacities, be zealous and vigorous both in consulting, in contriving, and in acting for the public good as much as is possible.

And for your greater encouragement thus to do, let it be remembered, in the last place, that besides the outward advantages, both public and private, that we reap by being charitable, this is the best course we can take to secure our everlasting happiness in the world to come. For *to do good with our wealth, to be rich in good works, to be ready*

to distribute, willing to communicate, is (as the apostle in the text tells us) the way to lay up to ourselves in store a good foundation against the time to come, that we may lay hold on eternal life. And this is the third thing I am to insist on from the text.

I mean not here to trouble you with the criticisms about the word θεμέλιος in the text, by disputing whether it should be rendered *foundation*, as it is in our translation; though to lay up a foundation seems an unusual way of speaking; we do not lay up foundations, but build upon them: or whether the word should be taken to signify the bond or the evidence that God hath given us for the performance of his part of the covenant; as it is used by this apostle elsewhere, where he tells us that the *foundation of God standeth sure, having this seal*, 2 Tim. ii. 19; that is to say, that covenant or indenture that God hath made with mankind standeth sure, and hath this seal put to it; for men do not put seals to foundations, but to covenants: or lastly, whether the word should be rendered a *treasure*, so as to read the text thus, *laying up to themselves a good treasure against the time to come, that they may lay hold on eternal life.* The original word, say the learned, (vide Dr. Hammond in loc.) is capable of being translated all these ways, and the last seems as natural as any; for *to lay up treasure to ourselves against the time to come*, is a proper way of speaking, and that which our Saviour frequently useth in that very thing we are here treating of. But it matters not much which of them to pitch upon, for they all come to one sense; and that is this, That to be very cha-

ritable in this world is a good means to secure to ourselves a title to eternal happiness in the next.

But to prevent all misunderstanding that may happen of this point, I desire, before I speak directly to it, to premise these two things.

First, Though we do maintain with the ancient church the efficacy of charity and good works for the furthering a man's salvation, yet we utterly reject those doctrines which the modern Romanists have advanced in this matter. The popish doctrines about good works are these three following; That good works are meritorious; do deserve the favour and the reward of God Almighty. Again: That the surplusage of a man's good works, that is to say, the merits of so many of his good deeds as are over and above what is sufficient to save his own soul, may, by the church, be dispensed out to the benefit of others, they being part of the church's treasure; and upon this foundation they ground their indulgences. And lastly, That good works, i. e. the alms of dying persons, that are given to the church or clergy, will, by the means of the masses and dirges that they purchase to be said for them, be effectual for the freeing their souls out of the torments of purgatory. These are the popish doctrines concerning good works, which we all justly reject as having no foundation in scripture or good antiquity; and being apparently contrived for the promoting their secular gain and advantage. But then as for the necessity or the conduciveness of good works to a man's salvation, which is all we here plead for, I know no good protestant but doth as earnestly contend for it as any of that communion.

Secondly, Whatever efficacy we attribute to works

of charity, as a means for the obtaining eternal life, we would not be understood hereby to exclude the necessary concurrence of other virtues and graces to that end. It doth not from hence follow, that it is an indifferent matter what religion a man is of, or what kind of life he leads, if he be but mighty bountiful to the poor, and do a great deal of good in his life: no, how acceptable to God soever the sacrifice of alms and charity be, yet we are not to expect it shall be available to our salvation, unless it proceed from a pure heart, and be offered with a lively faith in Jesus Christ, and accompanied with a sincere endeavour to obey all God's commandments. Eternal happiness is not proposed in the gospel as a reward of any one single virtue, no not of the greatest, but of all of them together, if indeed there can be any true virtue where there is not a conjunction of all; I say, if there can be, for St. James seems to affirm that there cannot: *Whosoever, saith he, shall keep the whole law, and yet offend in one point, he is guilty of all*, James ii. 10.

But now having said this by way of caution, to prevent all occasion that any may take from our so earnestly pressing charity, to undervalue and neglect other duties; it cannot be denied, on the other side, that very great effects are by our Saviour and his apostles ascribed to this virtue, with respect to men's salvation in the other world.

In the sixth of St. Luke, ver. 30. 35, our Lord thus adviseth; *Love, saith he, your enemies, give to him that asketh, do good, and lend, hoping for nothing again, so shall your reward be great, and ye shall be the children of the Highest*. Now sure, to be entitled to *great rewards*, and to be *the*

children of the Most High, doth look further than this present world. Our Saviour, without doubt, means the same thing here that he expresses upon the same occasion in another place, viz. *They* (those that you do good to) *cannot recompense you, but you shall be recompensed at the resurrection of the just*, Luke xiv. 14.

Again, the parable of the unjust steward, (Luke xvi.) that provided so well for himself against a bad time out of his master's goods, is wholly designed to this purpose, and that the application of it sufficiently shews; for our Saviour having said, that the lord of this steward commended him for his providence, and care of himself, he thus applies it to all his disciples: *Wherefore I say unto you, Make you friends to yourselves of the mammon of unrighteousness; (i. e. of these false deceitful riches;) that, when you fail, you may be received into everlasting habitations*, ver. 9; plainly declaring, that the best provision that rich men can make for themselves against the time of their death, in order to their reception into the other world, must be the charitable actions they do with their wealth while they live here.

Lastly, In another place our Saviour saith the very same thing in effect that is said in the text; for this is his counsel to all that mean to be happy in the next life, viz. that they *sell that they have*, (that is, when the times are such that it is reasonable so to do,) that *they give alms; for thereby they provide to themselves bags which wax not old, a treasure in the heavens where no thief approacheth, nor moth corrupteth*, Luke xii. 33.

To these three texts of our Saviour's, I shall add

three others of three of his apostles, which speak just to the same effect, and with them I shall conclude. The first is that of St. Paul, in his Epistle to the Hebrews; where having spoken most severe things, and denounced no less than hell fire against the false brethren among them, yet thus he comforts the church to whom he writes; *But, beloved, saith he, we are persuaded better things of you, and things that do accompany salvation, though we thus speak*, Heb. vi. 9. And what, I pray, is the reason he is thus persuaded? Verily this, *For God, saith he, is not unrighteous to forget your work and labour of love, which you have shewed to his name, in that ye have ministered to the saints, and yet do minister*, ver. 10. It was purely their charity to the brethren that made him have these good hopes of them, that they were in a state of salvation. Though that church, as to other things, was in a very degenerate condition, yet considering they had been laborious and diligent in the exercise of charity, and still continued so to be, God would not forget them; nay, he was not so unrighteous as to forget them. And then, that which follows in the next verse is very observable; *And we desire that every one of you do shew the same diligence* (to wit, in the practice of charity) *to the full assurance of hope unto the end*, ver. 11. If they would have their hopes of a future life assured to them, the way to do it was to persevere in their diligent attendance to works of mercy, and kindness, and charity.

The second passage is that of St. John; *Hereby, saith he, perceive we the love of God towards us, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso*

*hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 1 John iii. 16, &c. I pray mind that; by our charitable disposition and doing good to our brethren, by this we know we are true disciples of Jesus Christ, and this is that that will assure our hearts, will give us confidence to appear before God at the last day, when he comes to judge the world. And this is a point that the apostle thinks so considerable, that he goes over with it again in the next verse, *Beloved, if our hearts condemn us not*, (i. e. condemn us not as to this point of love and charity,) *then have we confidence towards God. And whatsoever we ask, we shall receive of him, because we do those things that are pleasing in his sight.**

The last text to this purpose that I desire may be taken notice of, is that of St. Peter; *Above all things, my brethren, have fervent charity among yourselves: for charity shall cover the multitude of sins*, 1 Pet. iv. 8. O how comfortable are these words! There is none of us, even the best, but hath a multitude of sins to answer for; by what means now must we obtain that these sins shall be covered? that is, shall be forgiven; for covering of sins is the forgiveness of them in the scripture language, Psalm xxxii. 1. Why, the apostle hath directed us to the method; *Above all things put on charity: for it is charity that shall cover a multitude of sins.* Charity is of that power with God, that it alone is able to

overcome the malignity of many of our sins and frailties that would otherwise do us mischief. If any thing can make atonement for the carelessness and the many failings of our lives, and prevent the punishment that is due to them, it is to be very charitable, and to do much good: *charity covers a multitude of sins* in this life. A great many temporal judgments, that would otherwise have fallen upon us for our sins, are hereby prevented, and that not only private ones, but public too: and I think it no popery to affirm, that *charity will cover a multitude of sins* in the other life also; that is, whoever is of a true charitable disposition, and doth a great deal of good in his generation, though he may have a great many infirmities and miscarriages to answer for, yet if he be sincerely virtuous in the main, and so capable of the rewards of the other world, his other failings will be overlooked, they will be buried in his good deeds, and the man shall be rewarded notwithstanding. Or if he be a vicious person, and so must of necessity fall short of the glory that shall be revealed; yet still in proportion, the good he hath done in his life *will cover the multitude of sins*. Though it will not be available for the making him happy, because he is not capable of being so, yet it will be for the lessening his punishment. He shall be in a much more supportable condition among the miserable, than those that have been unmerciful, or cruel, or uncharitable in their lives. O therefore what remains, but that, considering all these things, we should *be steadfast, unmoveable, always abounding in these works of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord?* 1 Cor. xv. 58. *Giving all diligence to add to*

faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 5, &c. By our good works, making our calling and election sure, (so some copies have the 10th verse of 2 Pet. i.) that doing these things we may never fall: but an entrance may be ministered to us abundantly into the everlasting kingdom of our Lord Jesus Christ, ver. 10, 11.

S E R M O N V.

PREACHED AT

BOW CHURCH, SEPTEMBER 29, 1680.

PSALM cxii. 4.

To the upright there ariseth light in the darkness:—

GODLINESS, saith St. Paul, *hath the promise of this life, as well as of that which is to come*, 1 Tim. iv. 8. Of this proposition of his, the Psalm we have now before us may seem to be an explication or paraphrase.

For in this Psalm two things are designed, a description of the pious man, and a description of his blessedness in this life: each of which is done in five instances or particulars.

The terms wherein the pious man is here described are these following.

First, He is one that *feareth God, and greatly delighteth in his commandments*, ver. 1.

Secondly, He is one that is *righteous and upright* in his conversation, ver. 4. and 6.

Thirdly, He is one that is prudent and discreet in the managing of his affairs, ver. 5. *He guideth his affairs with discretion.*

Fourthly, He is one whose *heart is fixed, trusting in the Lord*, ver. 7.

Lastly, He is one that is extremely charitable. He is *gracious and full of compassion*, ver. 4. *He*

sheweth favour, and lendeth, ver. 5. He hath dispersed, he hath given to the poor, ver. 9.

Now the blessedness of such a man as this, as to this life, is described in the five instances following.

The first of which is, a great and happy posterity; thus, ver. 2, *His seed shall be mighty upon earth: the generation of the upright shall be blessed.*

The second is, a plentiful and an ample fortune; thus, in the third verse, *Riches and plenteousness shall be in his house.*

The third is, a lasting fame and reputation; thus again in the third verse, *His righteousness remaineth for ever*; and likewise in the sixth verse, *He shall be had in everlasting remembrance.*

The fourth is, honour, and power, and dignity, even such as shall excite the envy of the wicked; thus, in the ninth verse, *His horn shall be exalted with honour. The wicked shall see it, and shall be grieved, &c.*

The fifth is, great safety and peace in the midst of dangerous and troublesome times: thus in the text, *To the upright there ariseth light in the darkness*, i. e. light in the greatest straits and difficulties; for that is the meaning of darkness in this place. Times of darkness, in the scripture language, are evil, and difficult, and dangerous times. Now, upon account of this light that ariseth to the upright man in evil times, it comes to pass as it followeth, ver. 6, 7, 8, that such a one *shall not be moved for ever, neither shall he be afraid of evil tidings, for his heart is established, and he shall not shrink, until he see his desire upon his enemies*; or, as the Chaldee perhaps better renders it, *until he see redemption in distress.*

This is the just analysis of the whole Psalm. Now of these several characters whereby the pious man is described, I have pitched upon that of his uprightness, to give an account of, and to recommend to you at this time. And of the several instances of the blessedness of such a man, I have pitched upon that of safety and peace in the midst of perilous and troublesome times. These two points I have chosen to entertain you upon, as judging them most suitable to the present occasion and to our present circumstances. And we find them both joined together in the words of the text, *To the upright there ariseth light in the darkness.*

Here then we have two things to consider. First, the person to whom the promise here made, or the blessedness here mentioned, doth belong; it is *the upright man*. Secondly, the promise, or the blessedness itself; it is *light in times of darkness*.

I begin with the character of the person to whom this promise is made; he is the upright man, or, as in our more common language we express him, the honest man, the man of integrity. We all know so well what is meant by these words, that it would render the thing more difficult to offer critically to give light to them. As all those general terms whereby a man's whole duty is expressed in scripture have their several respects and considerations, which difference them one from the other, though they be all equally comprehensive, so hath this term of uprightness. That which it immediately and particularly respects is the goodness of a man's principles, and the suitableness of his actions to them. Or thus, the conformity of a man's mind to the eternal rules of righteousness, and the conformity of his

actions to the principles of his mind. This is that upon account of which any person is denominated *upright*, and contrary to this is all hypocritical and partial dealings in matters of our duty. So that if we would give the definition of an upright man, it should be in such terms as these: He is a man that in all things follows the dictates of his conscience. Or, he is one that makes his duty the rule of his actions. Or, he is one that always proposeth to himself righteous ends, and pursues those ends in righteous ways.

This is the general description of the upright man. But for the more lively display of him, and the rendering him, as more amiable, so more imitable, it will be fit that we represent him a little more particularly under those several respects and capacities in which his uprightness is principally seen and expressed.

And here we must consider him with respect to God, and with respect to men. Under the former consideration we are to view his religion, under the latter his civil conversation.

And none ought to be surprised, that in the character of an upright man we take notice of his religious carriage towards God. For, in truth, that is a point which is essentially necessary to uprightness. *He, saith Solomon, that walketh in uprightness feareth the Lord*, Prov. xiv. 2. Indeed, take away religion and the fear of God, and the foundation of uprightness is destroyed. For all the principles of conscience, and all the obligation to live up to those principles, is thereby taken away. He that hath no sense of God and religion can never think himself bound to observe any rules in his actions and beha-

viour, but what are subservient to the carrying on his private sensual worldly interest: and consequently, whatever is inconsistent with that, be it never so base and vile and injurious, he cannot take himself, in point of duty, obliged to stick at it, when he hath the least temptation to it. The result of which is, that he may commit all the villainies in the world, and yet think himself as innocent, and his actions as commendable, as if he had been never so honest and virtuous.

He therefore that is an upright man, hath a serious and hearty sense of God and religion upon his spirit, and is above all things careful to preserve and increase that sense. But then his conduct in this affair is much different from that of ordinary pretenders to religion.

For he is a man that doth not content himself with a mere speculative belief, or an outward profession of the truths of religion, but doth so far impress them on his heart, that they influence his whole life and conversation. He doth not think it sufficient to be orthodox in his opinions, or to be a member of a true church, or to be zealous in maintaining and promoting the right way; but he takes care to live as he believes, to practise suitably to the profession he makes. As he holds fast the *form of godliness*, so he never fails to express the power of it in an innocent and a virtuous life.

He is a man that, in the whole conduct of his religious affairs, minds conscience more than any selfish consideration. He takes not up his principles either out of humour or passion, to advance his interest, or to please a party; but he believes a thing because it is true, and professeth it because it is his

duty. In matters of religion, he hath the indifference of a traveller, whose great concernment is to arrive at his journey's end; but for the way that leads thither, be it high or low, all is one to him, so long as he is but certain that it is the right way.

And as he doth not choose his religion out of worldly considerations, so neither doth he quit it upon such; but is resolute and constant in bearing witness to the truth against all opposition whatsoever. As he doth not make show of his religion the more when it is in fashion, and when it may prove advantageous to him; so neither doth he practise it the less when it may prove ignominious or dangerous. He is obstinately tenacious of his principles, when he knows them to be good; and prepared to endure the utmost extremities, rather than violate the laws and dictates of his conscience.

He is a man that thinks religion too sacred a thing to be prostituted to mean purposes; and therefore he never useth it as an instrument for the serving a turn, never makes it a cloak for the covering a private end, though he were sure he could compass his designs by it. He knows that the greatest impostures have lain hid under this mask, and by such artifices God hath been often made a patron of the most horrid villainies.

He is a man that doth not place his religion in outward forms and services, or in little cheap duties that cost him nothing. He hath a nobler sense of God, than to think that such things can alone recommend us to him: and therefore his principal concernment is about the great indispensable duties of Christianity, *the weightier matters of the law, justice, and mercy, and faith*, Matt. xxiii. 23. He

hath the everlasting notions and differences of good and evil deeply engraven in his heart; and in the practising or the avoiding them he chiefly lays out himself.

He is a man that doth not pick and choose out of God's commandments which to observe, to the neglect of the rest; but endeavours uprightly and sincerely to observe them all. He calls no sin little, because his temper inclines him to it, or the course of his life leads him more frequently into the temptations of it; but he hath an hearty uniform aversion to every thing that is evil. He holds no secret friendship or correspondence with any enemy of God; but fights as resolutely against his most agreeable and most gainful sins, as those that he hath less temptations to upon those accounts.

He is a hearty enemy to all factions in religion, as knowing the life and soul of Christianity is often eaten out by them. All dividing principles he abhors; and as much as he loves truth, he is not less concerned for peace. And he is better pleased with one instance of his charity in composing, or his zeal in suppressing religious differences, than with twenty of his skill and abilities in disputing them. For he knows that love is more acceptable to God than a right opinion; and "to be a martyr, rather than divide and rend the church, is not less glorious than to be a martyr for refusing to offer sacrifice to idols." *Dionys. Alex. in Euseb.*

Lastly, He is a man religious without noise; and uses no little arts to make his piety taken notice of in the world. For he seeks not the praise of men in any thing he doth, but studies to approve himself to God only. And therefore he is as careful of his

thoughts as of his actions; and hath the same fear of God and regard of his duty when no man sees him, as when he is in the most public places.

These are the great strokes of uprightness as to religion. And whoever makes good these characters may unquestionably conclude of himself, that he is an honest man to God-ward, *a true Israelite indeed, in whom there is no guile.*

Come we now, in the second place, to take a view of the upright man in his civil conversation; to give some account of him with reference to his carriage and demeanour amongst men. And here again we must consider him under two capacities; as a private person, and as a magistrate.

And first, as a private person, the general rule by which he frames and models his whole conversation, is such a prudent and diligent care of himself, and his own good, as is not only consistent with, but doth effectually tend to promote the good and happiness of all others that he deals with. This is the fundamental principle which he lays down to observe in all his commerce with mankind. For he considers that every man in the world hath a right to be happy as well as himself: and he considers, that, as things are so contrived, that he cannot be happy without the assistance of others, so it is infinitely reasonable that he in like manner should contribute his endeavours to the making them happy also. These now being the main principles of his mind, he takes care in his whole conversation that his actions and carriage be suitable to them, and bear some proportion with them.

And therefore we may be sure that he is a man exactly just in all his dealings, and would not know-

ingly do the least wrong or injury to any, though he could gain never so much by it, and were he never so secure that he could do it without discovery.

He is a man that, where he is trusted, is faithful to the uttermost; never making advantages of men's credulity, nor abusing the confidence they repose in him.

He is one that, in point of fair dealing between man and man, is severe even to scrupulosity; and he would rather sit down with loss, than serve his own ends by any practice that hath but a bad report, that hath but even the appearance or suspicion of evil in it; though in the mean time he knows that what is got by such practices is by some men accounted lawful gain.

He is a man of great candour and sweetness, and obligingness in his behaviour; but withal, as on one hand he is careful not to run himself into inconveniencies by his good nature, so, on the other hand, the kindness and good-will he professeth to all about him is more than a compliment, or a semblance of his countenance. For his fair speeches are always attended with honest dealings; and what he once promiseth he is punctual in making it good, though it be to his own prejudice.

He is a man that loves a good name and reputation as well as any one, and is extremely tender of it; but yet he scorns to make use of any evil arts, either for the procuring or preserving it.

And consequently he is a man that hates all mean and servile compliance, and will neither speak nor do any thing against the sense of his mind for the humouring any. Flattery and dissimulation he abhors; and he dares speak his mind, when he judges

it fit and reasonable, even though he knows the doing it will give offence.

And as he is perfectly averse to all fawning and flattery, so he is above envy and detraction. He never lessens another man to make himself greater, nor looks upon the prosperity of his neighbour with an evil eye: backbiting, and carrying about idle stories, is not the thing he lives by. He puts a fair construction upon other men's words and actions, and will rather conceal a real fault than make it worse in the reporting it. He hopes and thinks the best of all men, and rejoiceth in the happiness of those about him. He doth as much good as he can; and that good that is done by others, he is so far from envying, that he thanks God for it, as if he had done it himself.

He is a man of great plainness and simplicity, apert and open, and free in all his carriage. You may always know where to have him, for his words and his thoughts always go together. And though he is careful not to be lavish of his speech, nor at all times to discover all his mind, yet he is as careful that what he doth speak shall be agreeable to truth; and he so speaks it, that those that hear him may take measures of his mind from it.

He is a man who, though he be very watchful of opportunities to do himself good, and very sagacious in spying dangers, and avoiding them, yet he never uses any indirect means either for the benefiting or securing himself. He scorns to make advantages of any man's necessities; nor will he undermine another for the effecting of his own designs. Deceit and collusion are strangers to all his dealings. Above all things he hates a trick; and in his ac-

count, to be a man of intrigues, a cunning or a shrewd fellow, is but a more genteel term for a knave.

In a word, the designs he proposeth to himself are all honest and just, and such as tend to the good of the community as well as his own, but to no man's loss or hinderance. And the means he useth for accomplishing these designs are all fair and regular; and so free is both his heart and his actions from all imposture, that he cares not if all the world were privy to them.

This is the man that is upright in his conversation towards men: the man that with the wisdom of the serpent joins the innocence and simplicity of the dove.

But thus much of the upright man as a private person: let us now view him a little under a more conspicuous character. Let us consider him as a magistrate intrusted with the management of public affairs, (which is the second particular we are to insist on under this head.) And here the upright man is still the same, acted by the same principles, pursuing still the same designs we have hitherto mentioned. Only his virtues have another sphere and another object, and therefore require another consideration.

The great thing he proposeth to himself, in taking any office upon him, is the glory of God, and the public good. The honour and dignity of the place, and the other worldly advantages that may attend it, are but secondary considerations with him. The first is his main design, which he steadily and constantly pursues throughout the whole administration of his office; the other is never thought on but with subordination to the former.

And therefore, acting from such principles as these, we may easily conclude him to be a man whose counsels and actions are not steered by the wind of popular applause, but by the sense of his duty. He studies not to ingratiate himself with men, but to discharge a good conscience. He is more careful to be a good magistrate than to be a loved one; though (so happily are things contrived, that) in being the former, he rarely fails of the latter.

The consequence of which is, that he is a man of great courage, and boldness, and resolution. He dares to do whatsoever is fit and just, and conducive to the public good, what discouragements soever he meet with. Neither the menaces of the mighty, nor the murmurings of the multitude, can fright him from his duty: for he dreads none but God, nor fears to do any thing but what is misbecoming him.

But then he is a man that doth not resolve things hastily, and upon the consideration of a few particulars, but takes good advice, and useth mature deliberation, before he determines himself. He doth nothing precipitately, but weighs all things represented to him as impartially as he can. His ears are open to all parties, and he debates what is said without passion, or prejudice, or prepossession; and he always considers more what is spoken, than who it is that speaks it.

He is a man whom you cannot so much disoblige as by attempting to corrupt him. Neither the regard of his profit, nor his kindness to his friends, can in matters of right tempt him to act against his inward sense. As to these things, he is as blind as

justice herself, and you may as soon draw the sun from his line as him from the steady and strict paths of righteousness.

He is a man that looks upon his office rather as a burden than a preferment, and therefore he is wonderfully solicitous about the well discharging it. His care and study is chiefly employed upon the public; and he rather suffers the miscarriage of his own affairs, than that the community by his negligence should receive any prejudice. While others are doing their own business, he is watching for the common good; for he always remembers that he is a public person, and that the time and strength that God affords him are not his, but theirs by and for whom he is intrusted.

He is a man that employs all his power and interest, as much as is possible, for the maintenance of the worship and service of God, and the defence and encouragement of the true religion: for he considers God as the first and principal person to be respected in all governments and societies, as being not only the Author, but the Head of them. And he remembers that religion doth so much influence the civil state, that the happiness and ruin of cities and kingdoms are linked with the well or ill management of it.

And in pursuance of this his zeal for God and religion, he takes care, as much as in him lies, to encourage those persons that are virtuous and good, and to suppress and bring out of credit all vice and debauchery, all impiety and irreligion, all faction and disorder, together with the maintainers and abettors of them.

He is a man that effectually makes good Job's

character of himself, who was also a magistrate: *He puts on righteousness, and it clothes him: his judgment is a robe and a diadem. He is eyes to the blind, and feet he is to the lame. He is a father to the poor: and the cause which he knoweth not he searcheth out. He breaketh the jaws of the wicked, and plucketh the spoil out of his teeth,* Job xxix. 14, &c.

He is a man that looketh upon himself to have a trust both with reference to those above him and those under him: and therefore he is careful to carry himself with an even steady hand, with respect to both; studiously endeavouring both to preserve his allegiance to his prince, and his fidelity to the public: neither invading the rights of the one, nor injuring the liberties of the other.

He is one, that, next to the honour of God, studies the peace and quiet of the place where he is concerned. And therefore, as on one hand he is watchful in spying out dangers, and quick in applying such remedies to them as are proper in the place and station he holds; so, on the other side, he neither takes nor gives the alarm upon every slight surmise or popular apprehension. He makes the best of all things that happen; and by his prudence and moderation endeavours to extinguish growing flames, rather than add fuel to them; to calm and allay men's jealousies and animosities, rather than to excite and increase them.

Lastly, to conclude, he is a man that fears God, that honours the king, that is observant of the laws, that is true to the government, and that *meddles not with them that are given to change.*

Having thus given you an account of the upright

man, under the several principal relations in which he stands, I come now, in the second place, for the comfort of all that are such, and for the encouragement of all others to endeavour to be such, to set forth the advantages and privileges that such a man enjoys in evil and dangerous times. *To the upright there ariseth light in darkness.*

Darkness, as I told you before, is a word by which the scripture expresseth any kind of straits, or difficulties, or adversities. Thus, Job xv. 21; *darkness* is there opposed to *prosperity*. Thus, Lam. iii. 1, 2. *I am the man, saith the prophet, that have seen affliction by the rod of his wrath. He hath led me, and brought me into darkness.* And thus likewise, to name no more texts, Joel ii. 2. the day of God's visitation upon Jerusalem is called *a day of gloominess and darkness, a day of clouds and thick darkness.*

This now being the notion of *darkness*, when it is said in the text, *To the upright man there ariseth light in the darkness*; by *light* we may understand any one of these three things; that is to say,

By *light* we may understand light for his guidance and direction; and then the sense is, that in critical and perilous times the upright man, of all others, will be best enabled to order and manage his affairs.

Or, secondly, by *light* we may understand safety and defence, as the word is sometimes taken in scripture; and then the sense is, that in evil times the upright man walks most free from danger; he, of all others, may expect security and protection in a common calamity.

Or, thirdly, by *light* we may understand peace and joy, (as that likewise is another usual sense of

the word,) and then the meaning is, that in evil times, let things happen as they will, though it should be the fortune of the upright man to be oppressed in the crowd, yet this happiness he will always have, that his mind will be at perfect ease and peace; nothing shall ever discompose him; but in the midst of his suffering his heart shall be replenished with perpetual comfort.

In any one of these senses the text may be taken, and in all the three it fails not to be made good to the upright man.

First, *To the upright man there ariseth light in the darkness*, taking light for guidance and direction. Be the times never so dark, he hath this happiness, that he is rarely at a loss how to steer his course. He finds his way easily, when other men are quite bewildered; and he readily expedites himself out of such difficulties as those that act by other principles find themselves grievously entangled with. This is a thing that should mightily recommend the practice of uprightness, especially in evil times; and that it is really attended with this advantage, must needs be acknowledged upon these two accounts:

First, To an upright man his way lies plainer, and is more easily seen and discovered.

And, secondly, He hath a greater light to see it by than those that take other measures in the management of their designs.

First, The upright man, of all others, most easily sees his way, for it lies plain and even, and straight before him. Whereas the ways of vice and wickedness are extremely crooked, full of windings and turnings.

Whoever pursues evil designs, and is a slave to

base affections, must necessarily entangle himself in infinite labyrinths through the course of his life. For having several ends to pursue, and those many times inconsistent one with another, it cannot be avoided but that in many circumstances he lights into, he will be extremely at a loss how to behave himself. If he go this way, then will some thing come to light which he studiously endeavours to conceal; if he go that way, then he disobliges some man or some party whose interest is necessary to support him; if he go a third way, he destroys that which is his main design. At what a loss now, in such a case as this, must a man needs be in the determining himself? Upon what a rack is his understanding put, to get fairly rid of these difficulties? And yet such dilemmas as these is every one that walks not uprightly ever and anon cramped with in his counsels and deliberations.

But suppose he get well over the present difficulty, yet he is but where he was; for upon the next emergency of affairs he is as much puzzled and nonplussed as before. The same method will not serve him twice for the carrying on his designs. As often as new occasions arise, so often must he alter his counsels, and take new measures: so that he is always unsteady, often inconsistent with himself; utterly unresolved what man he shall be, or what part he shall act, in the next scene that offers itself.

These difficulties and perplexities the man of intrigues is always hampered with; and they necessarily arise from the various flexures and turnings of the way that leads to his ends. But the contrary of all this is the lot of the upright man; for his way

neither lies on this side nor on that side, but always straight forward. He hath but one great end to pursue, and that is, to discharge a good conscience: all his other concernments are wholly regulated by that. The consequence of which is, that he hath no clashing of interests to perplex his deliberations; no little turns that must be served, to divert him to the right hand or to the left, but he always looks straight before him: so that all his resolutions are easily made; most of those difficulties that entangle other men are quite cut off and avoided; his counsels and his methods are always the same; and he is seldom at a loss how to behave himself upon a new emergency. In a word, his way is commonly so plain, that he stands in need of little advice or instruction for the finding it. And this is that which Solomon hath told us; *The integrity of the upright shall guide him*, Prov. xi. 3; for *the path of the just is a shining light*, chap. iv. 18.

But, secondly, if it be his lot to fall into such circumstances, where his way is not so plain but that there is need of great advice and deliberation what course to steer, as it often happens, especially in such times as the text speaks of; yet here the upright man hath the advantage of all those that walk by different principles; for (all other things equal) he has more light to direct him in the finding of his way than they have.

There is this difference between a man that walks uprightly in all his conversation, and a man that hath sinister ends of his own to pursue: the former hath always the free use of his intellectual powers, and can exert his reason in its highest perfection, and to the best advantage; whereas the latter is horribly

clouded in his discerning faculties; he hath constantly a mist before his eyes, which hinders him from rightly distinguishing the objects he looks upon, and consequently occasions many blunders and mistakes in the choice of his way.

My meaning is this; whoever frames his life by other measures than those of honesty and conscience, whoever intemperately pursueth his private ends, or is a slave to inordinate passions, let them be of what kind they will; these things do clap such a bias upon his soul, as renders him utterly incapable of making a right judgment of things before him, and consequently must unavoidably expose him to a great many dangerous errors in the management of his affairs, and this oftentimes in matters that have no great difficulty in them.

Take any one of the passions that usually govern the man that hath no principles of conscience; let it be either fear, or envy, or revenge, or vainglory, or avarice, or ambition; it is a wonderful thing to see how monstrously they distort his reason, and what odd extravagant courses they put him upon; and this even in plain easy cases; nay, though the man, in other things where his affections have no influence, be a very wise man. One could scarce imagine the power that these things have over a man's judgment, but that we every day see such strange instances of it.

But now the upright man is not in the least obnoxious to any of these inconveniencies; for having no turns to serve but those that are honest and good, having no private affections or passions to be gratified, he looks upon things in a pure and simple light, and not through a coloured glass. And con-

sequently his conceptions of them, as far as human endeavours can secure, are according to their nature, and his determinations and resolutions are suitable to his conceptions; that is to say, are reasonable and fit, and such as become the occasion. As his main design is to do in all instances that which is best, so that design preserves him from mistaking in his notions of what is best. His reason and understanding are free and at liberty; and if there do arise any knot or difficulty, he of all others is likely to untie it with the greatest ease. And this is that which the Psalmist hath told us, *The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter*, Psalm cxi. 10.

But, secondly, if we take *light* for safety and security, for defence and protection, as it is sometimes used in the holy scripture; in this sense also *light ariseth to the upright in times of darkness*. For such a man may in the worst of times, above all other men, promise these things to himself. And this is that which Solomon tells us, *He that walketh uprightly walketh surely*, Prov. x. 9. And indeed this seems to be the thing principally intended in the text; the *light* which is here said to *arise to the upright in darkness* seemeth chiefly to respect his security from danger in the times of a common calamity; as appears by what immediately followeth, viz. *He shall not be moved for ever: he shall not be afraid of evil tidings: his heart shall not shrink, until he see his desire upon his enemies*.

Now this security in times of danger the upright man may expect upon these two accounts: first, his uprightness in its own nature (as things are contrived and carried on in the world) doth above all other

things conduce to it. And, secondly, he is upon account thereof entitled to God's more particular protection.

First, the paths of uprightness are in themselves such as naturally tend to secure a man in evil and dangerous times.

For, first, They do really contribute to the good and happiness of the public, in the which every man's private safety is in a manner bound up. *As by wickedness, they are the words of Solomon, a city is overthrown ; so by the blessing of the upright it is exalted*, Prov. xi. 11. Every upright man is really a benefactor to the public ; for by him, and such as he, cities and kingdoms are supported, which would otherwise fall into confusion. The whole body politic owes its preservation to the virtuous care and honest endeavours of upright men. And every such man, in particular, reaps the benefit of such his endeavours ; for he shares in his own person that protection and security he procures to the community. And if he had not been upright, as the public would have fared something the worse for it ; so it is certain he in his private capacity would, in the same proportion, have fared the worse also.

But this consideration of the conduciveness of honesty and uprightness to the good of the public, I direct chiefly to those that are in office and authority ; for really their carriage and conduct hath a more than ordinary stroke in the good or bad success of the common affairs. And therefore it concerns them especially to look to themselves, that they be men of integrity, and keep a good conscience in the discharge of their trust. Upon their upright

walking, the safety and preservation of the public doth more depend than upon the endeavours of a thousand private men. Though they are but particular persons, yet being vested with authority, their conduct and management hath as great an influence upon the common good or the common ruin, as if they were a multitude; and, single as they are, they do in a great measure carry the balance of the public fortune in their hands.

But, secondly, the conduciveness of every man's uprightness to the public good, is not the only consideration upon which it is recommendable as a means for obtaining safety and security in evil times. For let the public go as it will, in the worst of times, if any man can in probability be thought able to shift for himself; if any man can in reason hope to escape the violence and iniquity of the times; the upright man, the man of honesty and integrity, is likeliest to be the man: I say, in reason he is likeliest, and as things commonly go:

For he of all others takes the surest course to preserve himself, and is least obnoxious either to the malice or the envy, the undermining or the rapine, of open enemies or pretended friends.

All knavery and dishonest dealings set a man up for a mark to be shot at; but uprightness and integrity is a shield and a protection.

The upright man doth so order the course of his life, that he usually avoids all those rocks that other men split upon, and which usually prove their ruin. The undoing of most men, even in evil times, lies commonly at their own door, and they may thank themselves for it. If they had been sufficiently careful of themselves, the malignity of the times would scarce

have touched them : it is generally either very great carelessness and gross neglect of their own affairs, or the lavishness or intemperance of their tongues ; or an ill-gotten estate ; or private injuries they have done, and private grudges they have contracted ; or pragmaticalness in other men's matters ; or factious adherence to a party ; or breach of trust ; or treachery to the public, or the like : I say, it is these things that do most commonly draw mischief upon men's heads, and lay the foundations of all those straits and difficulties in which they are entangled, even in the worst of times. But now the upright man doth, in a great measure, avoid all these occasions ; for his principles do oblige him to walk in a way that is diametrically opposite to the things I have mentioned.

The upright man treads upon such sure foundations, and his ways are so universally approved by mankind, that, as things usually go, no man will easily offer him injury, but it will be to his own detriment.

The rule he walks by is such as doth effectually procure him the most friends and the fewest enemies, for he takes the course to oblige all sorts of men ; and consequently he cannot easily fail of finding those who will use their utmost endeavour to assist and rescue him when he lights into any difficult circumstances.

His righteous conversation is so unexceptionable, and so prudent he is in the management of his affairs, that those that love him not will not easily find an occasion to do him much mischief.

Even those that have no acquaintance with him, yet have so much concernment for honesty and up-

rightness in general, that they will study to give him what assistance and defence they can, out of a natural sense, that it is fit a good man should be protected; and that, for any thing they know, his case and circumstances may come to be theirs.

And those that have lost all sense of good and evil, yet out of care to preserve their credit amongst men; (amongst the generality of whom, to be an honest man will always signify a great deal; for when all is done, it is impossible to extirpate the notions of virtue and honesty out of the minds of the multitude;) I say, in point of their own credit and interest, they are concerned to be careful how they oppress such a man.

But whatever become of these things; how ineffectual soever all human means may be for the securing and preserving an upright man in evil times; yet, in the second place, he has another anchor to stay himself upon, which is more firm and stable, and which will not fail him, and that is, the protection of God Almighty, the care of his particular providence, to which he is entitled.

Men may plot and design, may model and contrive, may order and manage things as they please; but when all is done, it is God that governeth the world, and either blasts their most fair and hopeful projects, or, if he suffers them to succeed, turns them to what use and purposes he pleases: now this God, that rules and disposeth all things, (even the most particular; *for not a sparrow doth fall to the ground without his will; and by him the very hairs of our head are numbered,*) this God hath engaged himself to take care, in an especial manner,

of those that fear him, and walk uprightly before him.

He hath passed his promise over and over again, that he will *make their righteousness as clear as the light, and their just dealing as the noonday. They shall not be confounded in the perilous times: and in the days of dearth they shall have enough. Though they fall, they shall not be cast down: for the Lord upholdeth them with his hand.* In a word, that he *will be their strength in the time of trouble: he will stand by them, and save them, he will deliver them from the ungodly; he will save them, because they put their trust in him,* Psalm xxxvii. 6, 19, 24, 40.

It would be endless to quote all the passages in the book of God that speak to this purpose. And therefore I shall dismiss this point with that remarkable one, which we find in the prophecy of Isaiah, wherein we may see both the upright man and his security in evil times described in very lively colours. *He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of the rocks: his bread shall be given him; his water shall be sure,* Isa. xxxiii. 15, 16. The sense of which in short is this, that whoever walks uprightly, and makes a conscience of his ways, such a man shall be always under the watchful care and protection of the divine Providence. And never will God suffer him to fall into any grievous distress;

but he shall always have such a portion of the good things of this world afforded to him, as will be sufficient, not only to make his life supportable, but easy.

And, in truth, the experience of the world generally makes this good: honest and upright men, for the most part, in the most public calamities, fare well; at least much better than those that are not so. In their greatest extremities, when they have no prospect of deliverance from any human means, strange, extraordinary, unexpected succour and relief doth arrive to them: in a word, that care of the special providence of God attends them, that they are never miserable, however they may be now and then cut short of their outward fortunes.

But it must be acknowledged, that though piety and uprightness hath the promise of security in this life; and that promise for the most part, and in general speaking, is made good; yet there are a great many exempt cases. God may see it fit, now and then, to suffer an upright man to be oppressed, and to perish in a common ruin; and this without any violation of his promises of this kind, which do, indeed, respect no more than the ordinary common events and successes of things. But yet, even in this case, still there will *to the upright arise light in darkness*; that is, *light* in the third sense we have given of the word, viz. taking *light* for peace, and joy, and comfort. And this is that which the Psalmist tells us in another place, *Light is sown for the righteous, and gladness for the upright in heart*, Psalm xcvi. 11.

Whatever afflictions come upon the upright man, yet he hath this advantage of other men, that he

bears them infinitely more lightly than they do; they are really no great disturbance to him, for he enjoys the same calmness and serenity of mind, the same peace, and quiet, and contentment that ever he did.

His present sufferings are rather matter of rejoicing and triumph to him, than of discontent and repining; for he knows that they come upon him by the counsel and disposal of the great governor of the world: and he knows that he hath so sincerely approved himself to God, and is so well beloved by him, that he should not have been ordered into these circumstances, had it not been really for his good. And this consideration doth so effectually support him under all the difficulties that he hath to conflict with, that he not only sits down easily and quietly, but is very well pleased with the dispensations of the divine Providence towards him, how ingrateful soever they may be to flesh and blood.

Let what will happen to him, he is full of peace and joy; for he hath met with no disappointment of his designs. His great aim was to please God; and his conscience from God's word assures him that he has done it; and he hath nothing to do further, but to wait for the happy time when the *secrets of all hearts shall be revealed*, and every man's counsels and actions shall be made manifest; and then he doubts not to receive approbation and praise, and a great reward in that day of the Lord Jesus. And so much the rather, *because this light affliction*, wherewith he is now exercised, he is assured, *will work for him a far more exceeding and eternal weight of glory*, 2 Cor. iv. 17.

To conclude; whatever his sufferings be, he will

live and die in a profound peace, perfectly satisfied with all God's dealings towards him; and his life and death will verify, to all that know him, that advice and observation of the Psalmist; *Mark the perfect man, and behold the upright: for the end of that man is peace*, Psalm xxxvii. 37.

SERMON VI.

PREACHED AT

WHITEHALL, MARCH 20, 1684-5.

LUKE xvi. 31.

—*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

THE parable of the rich man and Lazarus in the gospel is so well known, that it is needless to relate the particulars of it. These words are the conclusion of that parable, and they are made the words of Abraham, who, being in paradise, is brought in as speaking them to the rich man in hell.

The occasion was this: this, now poor man, not being able to obtain the least comfort and refreshment for himself, under that unsupportable anguish he endured, bethinks himself of his friends and relations in the world, and casts about how to prevent their coming to that sad condition; and for this purpose he begs of Abraham that he would be pleased to send the happy Lazarus into the world again, to testify to his brethren what he knew and had seen concerning the state of the other life; and to exhort them to a timely repentance, lest they should come into that place of torment in which he was.

To this request Abraham thus answers, *They had Moses and the prophets*, which did plainly enough testify against their sins, and offered sufficient mo-

tives to them to repent; and therefore there was no need of such extraordinary means as he desired.

But this answer did not satisfy the miserable man. Still he pursues his former request; *Nay, father Abraham, says he, but if one went unto them from the dead they will repent.* There was no resisting such an argument as that. If Lazarus, whom they had all known living, and now knew to be dead, should arise again, and personally come to them, and tell them in what a sad condition he had seen their friend, and that they must all expect to run the same fortune, if they did not change their course of living; this would come close to them, and be more convincing than a hundred arguments drawn from the books of Moses and the prophets, which were written many ages before their time, and so consequently could not be presumed to have so great a force as an argument drawn from their own sense and experience.

To this reply of the rich man, Abraham peremptorily rejoins in the words of the text; *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

To omit lesser matters that may be observed from these words, the point which primarily and most naturally seems to be offered to our consideration from them is this; That those who give no credit to a settled standing revelation of God once well attested, or are not thereby prevailed upon to reform their evil manners; neither, in all probability, would they be prevailed upon though a particular miracle was wrought by God in order to their conversion; as, for instance, though one should rise from the dead and appear to them.

Now to satisfy every one of the truth of this proposition, it will be abundantly sufficient to make out these two things :

First, that there is really more force and weight in a public standing revelation of God, such as that was by Moses and the prophets here mentioned, to convince men or to reclaim them, than there can be in a private miracle, though I see it with my eyes.

And, secondly, though God should be pleased to work a miracle, or to send an apparition for the conviction of an obstinate unbeliever or vicious person ; yet such a one would as easily find out shifts and ways to evade the force of such an argument, and to hinder the effect it ought to have upon him, as he formerly did to put off the ordinary standing motives and arguments of religion ; and consequently there is little probability, that he who is not gained by the former will be wrought upon by the latter.

I begin with the first of these things, that there is really more force and weight in a public standing revelation of God to convince men or to reclaim them, than there can be supposed to be in a private single miracle, though a man sees it with his eyes ; or than there can be in an apparition from the dead, if God should think fit to vouchsafe such a thing.

In speaking to this, I mean not to concern myself or you with the revelation of Moses and the prophets, though that be the revelation which the text here speaks of. I think it will be more suitable and useful to us to consider the proposition with relation to Christianity, or the revelation of our Saviour and his apostles, that being the dispensation we are now

under, and in which we are more immediately concerned.

Understanding, therefore, our proposition of that especial revelation which we call the gospel, two things there are to be offered which will undeniably make it out.

First, Those persons that lived in the times of our Saviour, when this public revelation of the gospel was made and attested, had greater evidences and motives to bring them over to the belief and practice of his religion, than if any particular miracle had been wrought in order to their conversion.

Secondly, We, at this day, all things considered, have as strong arguments to convince us, as powerful motives to persuade us, as those that lived in the times of our Saviour, and were witnesses of what he did and taught.

The unavoidable consequences of which two points are these: that those who lived in the time of our Saviour, and were not persuaded by his gospel, would not have been persuaded though one had been sent to them from the dead. And those that are now alive, and are not persuaded by the evidences and motives of Christianity, which we now have among us, would not have been persuaded, if they had lived in the times of our Saviour. So that in all ages of Christianity the proposition will hold true, that those who give no credit to the standing revelation of the gospel, or are not thereby induced to lead their lives according to it, would not be prevailed upon, though a particular miracle was wrought for their conversion.

First, then, our Saviour's gospel, at the first publishing of it, was a more effectual means for the

conversion of any man then living than the sending to him one from the dead.

Let us suppose the parable we are now upon to be a true history, and that this rich man had five brethren living at Jerusalem at the time when our Saviour spoke it; and they were all wicked, lewd, atheistical persons; and God Almighty, in pity to their souls, is pleased to grant that request which the rich man here makes to Abraham on their behalf; and accordingly sends Lazarus from the dead to preach repentance to them: we cannot doubt but such a sermon, from such a man, and in such circumstances, would mightily awaken them, and put them upon a more serious consideration of the folly of their ways, and the danger they exposed them to, than ever they entered into before; and this consideration, it is likely, might work them to serious resolutions of quitting their present courses, and entering upon a stricter life. Certainly such an apparition as this, in reason, should work such effects; and, without doubt, upon many it would. But this we say, Whether did not our Saviour perform a great deal more than all this comes to, in order to the conviction and conversion of all about him? and whether had not these five brethren, supposing them to live when he preached his gospel, and to be witnesses of his actions, much more reason to be persuaded by what he did and taught, than by the aforesaid vision?

Our Saviour did, by all the signs and tokens in the world, evidence himself to be an express messenger sent from God, which they could not be certain that the vision was.

The prophetic records of their own country did

all testify of him ; and they themselves, by comparing his life and them together, might see they were fulfilled in him.

To omit the circumstances of his birth, which were such as never any besides himself was born with : after he came to enter upon his public employment, God did more than once, by a voice from heaven, testify that he had sent him, and that all people were to hearken to him.

And the truth of this he himself confirmed, not only by his life, which was the most innocent and virtuous and godlike that ever was ; not only by his sermons and doctrines, which were the most perfect and unexceptionable, and every way the most worthy of God that ever were taught among men ; but also, and most chiefly, by his extraordinary works, which were such as none but God, or one acted by a divine power, could possibly perform.

He did the greatest things that ever were seen by men. He shewed by his actions, and those most publicly done, and frequently repeated, that he had an absolute sovereign power over the course of nature, over the invisible agents of this world, as well angels as devils, and likewise over both the bodies and the souls of men.

And particularly to make it appear that his testimony was more authentic, his authority more to be relied on than that of any ghost, any Lazarus whatsoever, that should rise from the dead, it was very usual with him to send again to the living those that were once dead. And one Lazarus he really brought again from the bosom of Abraham, after he had been four days dead, to testify to the world that Jesus was the great ambassador that

God had sent, that all mankind were to receive and obey him.

And lest all this should not be convincing enough; lest it should be said still, One that should rise from the dead, and come and preach to us, would leave the greater impressions upon us; Jesus himself did rise from the dead, and did come and preach to the world, and that in a far more convincing manner than the ghost of Lazarus would have done, if the rich man had had his own wish: for Jesus told his own death beforehand, and foretold also his resurrection; and if God meant not to lay an invincible temptation before mankind to believe a falsehood, it had concerned his providence to have hindered this resurrection, if Jesus had been any thing else than what he pretended to be: but he did rise after three days, according to his prediction, and conversed upon earth with his followers for forty days together, shewing himself, not only to a few particular disciples, but to great crowds of them, five hundred at a time; and after this, to the sight of his friends, he took his leave of the world, and ascended up into heaven. And for a testimony how God approved him there, he sent down the Holy Spirit upon his disciples, who, for many years together, enabled them to do our Saviour's miracles over again, in confirmation of his doctrine.

If, now, to come to our argument; if these five brethren of the rich man be supposed to be alive when all these things came to pass: if they had the opportunity of being present at many of these passages, and of satisfying themselves of the rest; (as, certainly, supposing the matter of fact to be true, none that lived at that time, and in that country,

but had this opportunity :) if they heard this Jesus, that was sent from God at the first, and that was sent from God the second time, after he was dead, testifying against their sins, forewarning them of the judgment to come, and assuring them of eternal rewards if they would repent: I say, if they were witnesses of these things, I will appeal to all the world, whether they had not greater means of conviction offered to them than if any ghost had appeared to them from the dead, or any particular miracle had been vouchsafed them for the bringing them over to virtue and sobriety.

But I believe nobody will much doubt of this, for indeed the matter will not bear a dispute. But here is the question; Whether we that live at this distance from our Saviour have the same means of conviction? and whether one now appearing from the dead to us, would not be of greater force to persuade us than the standing revelation of the gospel, as we have it now conveyed to us?

This, therefore, leads me to my second proposition upon this head, which, if it can be made out, will wholly take away all controversy in this matter. And it is this;

That we at this day have as great arguments to convince us of the truth of Christ's revelation, and consequently as great motives from thence to persuade us to reform our evil lives, as those that lived in the times of our Saviour.

It is true, indeed, we want the evidence of sense in these matters which they had; and upon that account it must be acknowledged that they have the advantage of us. But this we say, notwithstanding, that if we take all things together, and

weigh them impartially, we shall find that that want is abundantly supplied to us in other respects.

For, first of all, our Saviour's gospel, and all the evidences of it I have been now speaking of, were timely and faithfully recorded, and are as faithfully transmitted down to us: so that though we did not see or hear those things, yet we have a certain and exact account of them; and such an account as was never yet questioned by any adversaries that lived in those times, when such a question was most reasonably to be made; and such an account as appears, by all the evidences that a thing of that nature is capable of, to have been written by eye-witnesses, and such witnesses as were honest, undesigning men; and not only so, but they sealed with their blood the truth of what they reported. And this same account was religiously received by all Christians, in all places, without contradiction in those very times, and was shortly after translated into a multitude of languages; so that it is scarce possible it should in any considerable matter be corrupted. And from that time to this, in a continual succession, there have been men that have suffered martyrdom for the attestation of it; and in the first ages after Christ, when they had the best opportunities of examining the truth of these things, many thousands did so.

Now I say, though, according to the ordinary proverb, seeing be believing; yet, next to seeing, an universal, well-grounded tradition, which hath visible effects attending it, hath the most force to gain belief. Nay I do not know whether there be so much difference between the evidence of the one and the other as one would think at first. Sure I

am, there are many cases in which we do as firmly believe matters of fact upon the credit of tradition, and the permanent effects that do accompany it, as if we ourselves had been present, and seen them with our eyes. Which of us, for instance, doth make any more doubt of the story of William the Conqueror's subduing this kingdom, or of Henry the Eighth's casting off the pope's supremacy, than he doth of the revolutions that have happened in his own time? and yet these matters of fact are no better attested than the history of our Saviour, and his miracles and doctrines.

But, secondly, though those that lived in our Saviour's time had evidence of sense for the truth of what they believed concerning him and his doctrine, which we have not; yet this is to be considered, that they laboured under far greater prejudices against his religion than we now do; and consequently, all that sensible proof which they had of the truth of it would not be more effectual for the convincing of them, than that proof we now have, though it be less, ought in reason to be for the convincing of us.

They that were the hearers and spectators of what our Saviour said and did, had mighty and inveterate prepossessions to struggle with. They were educated in a quite different religion, and so must be supposed to have entertained several notions and principles which would very difficultly be rooted out; and, indeed, for the effecting of it there needed little less than an almighty power. But it is not so with us; we, by our education, are already disposed and prepared for the receiving Christianity: we have no previous engagements to alienate our

minds from it; nay, it is our interest to be of that religion rather than any other; so that certainly a less evidence for the truth of it will be as convincing to us, as a much greater would have been to those to whom our Saviour first preached. Nay, I am very confident that, this thing being duly considered, it will appear that our arguments for Christianity, drawn from tradition, will be more convincing to thinking men among us, than those arguments they had from sense and experience could be to them.

But, thirdly, if to what hath been said we add the several arguments for the credibility of the Christian religion, which we now have at this distance, that they had not, nor could have, that were our Saviour's immediate disciples; we shall be satisfied that, in point of evidence, we have indeed much the advantage of them. We have now several standing proofs of our religion which they could not have; and which are so strong and conclusive, that they do more than compensate for the want of that evidence of sense which they had, and we have not. I briefly instance in these three following:

First, The strange propagation and success of our religion throughout the world, and the means by which it was effected. That a poor, despised, crucified person should, in a few years, draw all the Roman empire after him; and that without any visible means, except the goodness of his cause, and the reasonableness of his doctrine, and the sincerity and constancy of his disciples, not in fighting for their Master, but in laying down their lives for him; and this against all the power, and all the arts and stratagems that the Devil or the princes of this world could invent, to stifle and suppress his name.

This is so strong an argument that this cause was the cause of God, and that his providence was particularly concerned in the promoting of it, that he must seem little to be sensible either of God or Providence that is not convinced by it.

If Christianity had been of the same strain that the religion of Mahomet is; had been as well calculated for men's lusts and worldly interests as that is; had allowed as many sensual liberties to its disciples as that doth; and lastly, had been carried on in the world by the same ways and means that that hath been; that is, by the force of arms and dint of the sword, it would have been no great wonder that it should have prevailed as we see it hath done. But that a religion which had no worldly advantages to promise to its followers; nay, on the contrary, was so contrived, that none could own it but he must at the same time deny all his temporal interests, quit his friends, his reputation, and all his fortunes in this world, and live in hourly expectation of a martyrdom; that such a religion as this should not only not die with the first broachers of it, but daily grow and spread; and the more it was persecuted the more increase; till at last it so weathered out all opposition, that it got possession of the thrones of princes, and kings became nursing fathers to it: I say, whoever is not convinced that the finger of God was in this, would scarce have been convinced that the finger of God was in our Saviour's miracles, had he been alive and present when they were done. But this effect of Christianity both the prophets and our Lord long ago foretold, and this we now see was verified long ago, and is still verified in our days; though those that lived

with our Saviour had no experience hereof, nor perhaps would several of them have been forward to believe it, though it had been told them: so that in this respect we have a most considerable argument for our religion, which they had not.

Secondly, this is not all: those that undertook the religion of our Saviour upon his preaching had no experience of it; they were to be the first experimenters themselves: they ran a great risk, and ventured the sale of all that they had, and yet knew not so certainly what kind of treasure they should purchase. But we have the experience and suffrage of sixteen ages, which will all vouch, that what we lay out in this way will prove valuable treasure, will reward all the pains and all the expense we are at for the purchasing of it. We have never, in the compass of our own knowledge, nor in all history, met with any who seriously laid out themselves in the service of Jesus Christ, and lived up to his religion, that ever grudged the pains they took about it, or repented themselves that they believed or practised as they did. The more any man has been a Christian, still the more he hath thanked God for it; still the more quiet of mind and peace of conscience he hath possessed; the more he hath enjoyed himself, and the less he hath feared death, and all other outward calamities. If ever any Christian hath repented of any thing, it is that he hath not been Christian enough, that he hath not so heartily believed in our Saviour, and obeyed his precepts as he should have done. This we all know, and must be sensible of it; and it is a mighty evidence of the truth and goodness of the religion we profess. We now can try our religion, and give our

approbation of it, by the same standard and measures by which we try and approve of our customs and common laws. After long experience, we find the usefulness and the conveniency of it; and to put another in its place would involve us in horrible mischiefs, and dangers, and perplexities. But this argument for Christianity, those that were the first converts to it could not have; and therefore in this respect also we have the advantage of them.

Thirdly and lastly, there is another very considerable standing argument for the truth of the Christian revelation, which those in our Saviour's time were incapable of; and that is, the events which he by the spirit of prophecy foretold should, after his death, come to pass in the world; most of which have punctually happened as he predicted them, and the rest, in due time, we doubt not, will be accomplished. I have not leisure to prosecute this argument particularly; only two things I cannot pass by without mention, in both of which our Lord shewed himself as wonderful and as true a prophet as ever appeared in the world.

The one is, the destruction of Jerusalem and the temple, which he foretold with all the circumstances imaginable, both as to time and manner. Now all that he said concerning that destruction was punctually verified, even according to the accounts that the Jewish historian gives us of that matter. And when afterwards Julian the emperor, with a design to blast the credit of our Saviour's prophecy, resolved to reedify that temple, and set men on work for that purpose, he was soon forced to desist from his enterprise, by earthquakes and globes of

fire issuing from out of the foundation ; as the writers of that time, both Christian and pagan, do assure us.

The other instance I mention is, our Saviour's prophecy of the rejection of the Jews, and that they should be *carried captive into all nations, till the times of the gentiles were fulfilled*. Now this we see hath been accomplished for many ages, and still continues to be so in our days. That nation of the Jews, who were once the peculiar people of God, settled in the land of Canaan by his own immediate hand, are now dispersed all the world over, but nowhere incorporated into a nation. Yet, which indeed is wonderful, they continue Jews still ; a people that mingle not with the rest of the world, and that are still as zealous for the scriptures, from whence we fetch the grounds of our Christianity, as ever they were. So that they are a standing monument of God's vengeance upon a people for rejecting the gospel, and a standing testimony of the truth of our Saviour's prophecies.

These things now, with others that I might name, are very considerable evidences of the truth of our religion, which those that were contemporary with our Saviour could not have. So that putting all these things together, I think we may safely draw our conclusion, viz. that we now have as great or greater arguments to convince us of the truth of Christ's revelation, as or than they had who were witnesses of what he did and taught. And consequently those that are not persuaded now by the evidence of it would not have been persuaded, though they had seen with their eyes or heard with their ears the publication of the gospel : which is in

effect to say, They would not have been persuaded though one had risen from the dead.

But notwithstanding all this that I have said, it is to be feared the thing will not easily go down with many of us ; but still, with the rich man in the parable, after all that Abraham had said concerning Moses and the prophets, we will insist on our former notion ; *nay, but if one came to us from the dead we should repent.* The motives that are offered to us in the gospel are old and stale to us ; we find, by long experience, that they make no great impressions upon us : but if we were visited in such an extraordinary way as the rich man here desired for his brethren, we should then undoubtedly be prevailed upon. Thus, I believe, several of us think ; but that we have little ground for such a fancy, nay, indeed, if we were tried in this way, that it is ten to one we should find ourselves mistaken, this may further convince us, viz.

If God should indeed vouchsafe to work a miracle, or to send an apparition for the conviction of an obstinate unbeliever, or vicious person ; yet such a one would as easily find out shifts and ways to evade the force of such an argument, and to hinder the effects it ought to have upon him, as he formerly did to put off the standing motives and arguments of religion. And consequently, there is little probability that he who is deaf to Moses and the prophets will be persuaded by one from the dead.

This is the second point I laid down for the proof of our Saviour's proposition, and I come now to speak to it.

I deny not indeed but if an apparition should be made to a wicked person among us ; if, for instance,

one of our companions should, after he is dead, in a terrible manner come to any of us, and in a doleful tone and language tell us how it goes with him in the other world; tell us, that there is indeed a God that judges the earth, that there is a heaven, that there is a hell; (all which things he, as well as we, made it our business to banish out of our minds as much as we could;) and acquaint us what an infinite unspeakable happiness he hath lost by living loosely and carelessly as we now do; and that he is damned irrecoverably, and for ever damned, for that infidelity and those lewd courses we shared with him in the guilt of, and do still continue to pursue; that all those revels we had together, all those pranks and debauches we were joint actors in, do now, as to him, end in unsupportable anguish and pains, in the gnawing of a worm that never dies, and in a life of everlasting burnings; and that this shall certainly be our portion, as well as his, unless we do prevent it by a speedy reformation of our lives.

I say, if one of our friends should come from the dead, and tell us all this, there is no doubt but it would strike us with infinite horror and amazement: it would be the most confounding scene that ever our eyes beheld, the most awakening lecture that ever our ears heard, and such impressions it would in all likelihood make upon us, as would not suddenly be worn out.

But here is the point; whether all this would be effectual for the working a perfect change of life, a lasting reformation upon a man that hath long resisted the ordinary means of conversion, and by long custom of sinning hath made a course of vice almost natural to him? We say, in all probability it would

not be effectual for the reforming such a man ; because it would be so easy, after the first heats which the vision occasioned were over, to find out colourable excuses and evasions why he should not pursue a reformation which his soul so much hated, and which his present interests and appetites were so much against.

For, first of all, though he was never so sensibly smit at the first, yet after a little time the infinite love he bears to that course of life, which this vision came to testify against, would put him upon inventions for the rendering the credit of his very senses doubtful and suspected. Many reasons would be suggested to him from his bribed understanding, why he should not in this case believe his own eyes. For why might not all this be a mere delusion, the effects of a melancholy distempered fancy, a business wholly transacted on the stage of his imagination ?

That he had such an apparition, and that he was horribly frightened with it, he cannot doubt : but whether this apparition was really presented to his outward senses, and was not only the fiction of his own heated and disturbed brain, he thinks he hath reason to doubt.

For he remembers that even in dreams things have been as lively represented to him, and made as great impressions on him, as the same things could have been or done if he had been awake : and he knows very well that fancy hath a strange power over a man's judgment, even when his eyes are wide open ; especially if the circumstances of being alone, of melancholy and pensiveness, and some particular accidents, do concur to the raising of it.

How many people meet with goblins in their night walks, and see armies fighting in the air, and assuredly persuade themselves and others that they do so? When as, in truth, the one is nothing else but trees, and the other but clouds formed into such shapes by the power of their imagination. How many persons, in feverish distempers, see plainly fiends and devils standing at their bed's-feet, ready to take them away, and hear dreadful noises? But yet none is so simple as to believe these to be realities, but only the effects of their present phrensy. And why may not this bugbear of a vision, that did at first so fright the man, be a thing of the same kind, a mere creature of his own disordered fancy?

It is certainly not impossible for a man, whose concernment it is not to believe any thing of this nature, at last to bring himself to such an opinion.

Especially when he is helped forward by the concurrent votes of all his jolly companions, whom he tells the thing to; who, to be sure, will not fail to laugh heartily, and make very merry with his story, and, if it be possible, to droll it out of his head, by persuading him that the whole matter was but the result of melancholy and a crazed brain; and that if he still continues to believe it, he is fitter for Bedlam than their company.

But, secondly, supposing he cannot thus easily baffle the credit of his senses, but is forced to believe that what he saw and heard was more than a fancy or imagination; yet that inveterate principle of vice within him will put him upon other ways and contrivances for the hindering that effect which the vision ought in reason to have upon him. Though he cannot question the truth of the matter of fact,

yet it is likely he may question the force of the argument drawn from thence for his conviction.

Here is one pretends to come to him from the dead; but how shall he be certain that he did really come from thence? For any thing he knows, it may be some trick put upon him: some knavish fellow had a mind to fright him, or some bigoted religionist, assuming the person of a ghost, thought by this pious fraud to convert him to his persuasion; as he hath read in story such pranks have been played to serve a turn, or promote a good cause. And whereas his reason might tell him that this could not be so, seeing the person that appeared to him had both the countenance and the voice of his friend, yet that he would get over; the imposture was cunningly carried on, and the surprise and fright it put him into did so disorder his judgment, that he was not able to distinguish between the true and the counterfeit.

But supposing he be convinced that here was no juggle in the matter, but what appeared was a true spirit or a ghost, if there be any such; yet how shall he know that it was the ghost of his friend? If he was sure it was he, he would give credit to what he reported, because of the former experience he had had of his integrity; but this he cannot any way be certain of. For any thing he knows to the contrary, it may be one of those ill-natured inhabitants of the air, that are so much talked of, that make it their business to disturb the rest and quiet of mankind, and take a pleasure in filling their heads with fears and scruples, and drawing them to all kind of superstition.

He hath heard and read of such: and there is no

man of any persuasion or religion, Jew, Turk, or heathen, nay, all the several sorts of heathens at this day, which are to be found either in the East or Western Indies, and Christians too of all communions; there is none of these but have stories to tell of apparitions and visions, for the confirmation of their several doctrines and tenets. Now that all these apparitions are to have credit given to them is absurd; because they contradict one another in their discoveries. How therefore can he tell whether this particular apparition that is made to him ought to be credited or no, as to what it declares concerning religion and the state of the other world? In plain English, rather than such a man as we are speaking of will be prevailed upon to quit his dearly beloved lusts and vices, he will find excuses and reasons a great many why he ought not to believe any thing that is conveyed to him in such a manner as we now suppose.

Especially if we consider, in the third place, what advantages he will make for his purpose, from that very way that we now think would be most effectual to convert him, that is, *one coming from the dead*. Here is an apparition, pretends to be sent upon a particular message to him from the other world, to persuade him to embrace such a religion, and change his way of living; and threatens him with horrible punishments, if he doth not: the very unusualness of the thing will put some apprehensions into him, (especially considering his concernment to find out all the ways that can be to elude the force of the argument,) that it is not so convincing, doth not carry in it so great evidence as at first sight there seemed to appear. For what ima-

ginable reason can be given why he should be dealt with in a way so different from that that the rest of mankind are? The particularity of the miracle will give occasion to him to suspect the truth of what it discovers. If his neighbours and friends were thus haunted, he might think he had reason to be alarmed, and to apprehend some danger in that course of life he is so much dissuaded from: but since none in the place where he lives is thus exercised besides himself, he cannot satisfy his reason as to this way of proceeding with him. If this means of conviction was rational and strong, without doubt others would have it afforded to them, and be convinced by it as well as he: but since no such thing appears, as the apparition itself is unaccountable, so are the arguments and motives it offers unaccountable also. And till he be convinced in the same way, and by the same reasons that other men are, he will continue as he is.

I represent these things, not to shew the weakness or invalidity of such an argument as we are speaking of, but to shew how easily those that have espoused interests inconsistent with religion and Christianity, may find out expedients for the avoiding the force of it.

But, fourthly and lastly, let all this go for nothing. Let us suppose the man to be very well satisfied in his own mind, both concerning the matter of fact, and the cogency of the argument he hath from thence, to live after another rate than he hath hitherto done; nay, as often as he thinks of this vision, or is asked concerning it, he hath the same sense, and makes the same judgment of it that he did at first, though it be many years after: I say,

supposing all this, yet doth it from hence follow, that such a man will be effectually brought over to virtue and religion, after he hath long pursued a course of sin, and resisted the arguments of the gospel? Alas! it is very unlikely. How much alarmed soever he was at first, yet it is a hundred to one (if he be such a person as we speak of) but in time and by degrees the impressions will wear off, and nature return to its first course. It was the newness and surprisingness of the thing that first wrought upon him; but that will not last always. After he hath once got over the first transports, and is come again to his usual temper, and to his business, and to his company, the argument, though it have the same force that it had at first, yet it grows flat and unafecting, and will have no more effect upon him than the standing motives of Christianity formerly had. Notwithstanding all his first convictions, he will live as tamely under the bondage and tyranny of his old reigning lust (though perhaps not without some checks of conscience now and then) as those that never had such kind of means vouchsafed them for their conversion.

And it must needs be thus; for when all is done, arguments will still be but arguments. They can persuade, but they cannot compel. The efficacy of them doth in a great measure depend upon our will and choice, especially where they are to combat with strong passions and prepossessions.

Are there not a thousand persons in our days that are as fully convinced of the truth of the Christian revelation, and the necessity of a holy religious life, in order to the going to heaven, or avoiding the pains of hell, as they would be if one should come

to them from the dead? Nay, more fully perhaps than they would have been by the testimony of such an apparition, had they wanted the scriptures. And have not the consciences of these persons, at several times, by several means, been severely awakened? And have they not, at these seasons, in the most serious manner imaginable, made vows and resolutions to live a holy Christian life? And yet we see they continue still unreformed, still they are the same sensual, careless, unchristian livers that ever they were. I appeal to the consciences of men, whether this be not true; and why should we think it would fare otherwise with us, if God should send one from the dead to reclaim us? That very miracle would not convince our understandings more than they have been convinced already; and therefore why should we think it would work more upon our wills?

The sum of all this discourse is this: that how prevailing soever we may imagine such an experiment as the rich man here offers to Abraham for the conversion of his brethren would be upon us; yet a sensual man, that was unwilling to give up himself to the conduct of religion, might easily find out ways to avoid the force that it ought to have upon his mind; nay, more easily perhaps than he hath hitherto resisted the motives of the gospel. And therefore we may certainly conclude with Abraham in the text, that they *that hear not Moses and the prophets*, or, to put it into our own language, they that hear not Christ and his apostles, *neither*, in all probability, *would they be persuaded, though one rose from the dead*.

Nothing now remains but that I draw two or

three inferences from what hath been said, and so conclude.

In the first place, from what I have discoursed upon this argument, we may discover the infinite wisdom of God in the pitching upon that method he hath done for the bringing men to virtue and happiness; namely, by the standing revelations of Moses and the prophets, and of Christ and his apostles: for we may perceive this method is every way more accommodated for that end, than if God should be every day working miracles for the reclaiming particular persons.

As it is more suitable to the other methods of God's providence; to the way that he hath chosen for the government of the world; (which is by the settled standing laws of motion, leaving natural causes to produce their natural effects, and not interposing his omnipotency but upon especial extraordinary occasions;) so also, as we have seen, is it much more effectual for the convincing men's understandings, and the working upon their wills, than the other method of private miracles and revelations would be.

We have seen how many ways the force of an argument drawn from one's appearance from the dead may be evaded: but now none of these pretences can be made against the evidence of a public revelation, so attested, and confirmed, and conveyed down to us, as that of Christianity is. And besides, there are many arguments to be drawn from such a revelation, to shew the credibility of it, which are altogether wanting to such a private miracle as we speak of.

Secondly, We may learn from hence what little

need there is of any new modern miracles for the confirming to us any doctrine of Christianity, which was long ago, in all the articles of it, so well attested by the illustrious miracles of Christ and his apostles.

And more especially we may learn from hence, what little credit is to be given to those miracles that are wrought, or pretended to be wrought, for the proof of such doctrines as are really contrary to that revelation of our Lord, as it is delivered in the holy scriptures.

We are sure that Moses and the prophets, Christ and his apostles, taught nothing but the truth of God, he having so publicly and so convincingly set his seal to all their doctrines. And we are sure likewise, that the scripture contains nothing in it but what was taught by them, and consequently must be the truth of God also. And therefore, if any doctrine or article of religion be at any time recommended to our belief, that doth not agree with these holy writings, or doth contradict them either directly or by plain unavoidable consequence, we may be equally sure, that that doctrine cannot be true, nor is to be received by us, though we are told of never so many private miracles that have been wrought for the confirmation of it.

Our rule in these cases is, *To the law and to the testimony*; to the public and undoubted oracles of God, in the Old and New Testament. Whatever doctrine can be proved out of them, we are bound to embrace it without a new miracle. On the other side, whatever doctrine is inconsistent with them, we must reject it, though an *angel from heaven*, or *one from the dead*, should come and preach it to us.

Thirdly, From hence we see the vanity and unreasonableness of those men, that, not content with the ordinary means of grace, are always wishing for extraordinaries. There are a great many of us that will be saved by methods of our own choosing, otherwise we will not be saved at all. As it was in St. Paul's time, the Jews they required a sign; the Greeks, they were for wisdom and philosophy; and, perhaps, a third sort of men were for another kind of means of conviction: so it is among us.

Here is one man would have a particular miracle wrought for his conversion. If he could see a spirit or a ghost, he would believe there was another world. If God would send an angel from heaven to preach to him, he thinks he should become a new man.

Here is another would believe the gospel, if every point of it could be demonstrated by reason, and a clear and plain account be given of all the mysteries of it: but till that be done, he is of the religion of the philosophers.

Here is another man waits for immediate impulses and inspirations. The ordinary assistances of the Spirit, that accompany the word and sacraments, will not do his business.

But let us not deceive ourselves. All these imaginations are vain and foolish. If God should grant us our several desires, and give one of us a sign, another of us a demonstration, another of us a powerful conviction upon our minds from his Holy Spirit, and that in an extraordinary way; yet it is still very doubtful whether, for all this, the business of our conversion would be effected.

None was more confident than the rich man in the parable, that if to the testimony of Moses and

the prophets was superadded a new miracle, his brethren would certainly be persuaded: but yet, you see, our Saviour affirms the direct contrary.

O let us all close with the standing public methods which God hath established in the church for the bringing us to virtue and eternal happiness, and not be hankering after new and fanciful ways of our own choosing. Most certainly the ordinary means of grace are sufficient for the salvation of all our souls, and will be effectual to that end, if we be not wanting to ourselves. And if any extraordinaries be at any time needful, God, without doubt, will supply us with them also.

Fourthly and lastly, from what hath been said, we see the horrible guilt, and the utter inexcusableness of those men, that, notwithstanding the gospel means of salvation that have been so long afforded them, do still continue infidels in their judgment, or immoral in their lives.

What will these men be able to say for themselves when they come to appear before the Judge of the world, at the great day of accounts? Will they pretend there was not force enough in the gospel evidence to convince them, or weight enough in its motives to reclaim them? Ah! their own hearts will give them the lie. They can no longer be able to deceive themselves. There will be no unbelievers, no seared consciences, in the other state. They will then be clearly convinced, that God, for his part, did all that was necessary, nay, all that was fit to be done, in order to their salvation: but they were resolved to shut their eyes and harden their hearts against the gracious means that were tendered them.

O, how will the rich man and his five brethren

in hell rise up in judgment against these men ! For they only refused to hear Moses and the prophets ; but these, besides them, have obstinately refused to hear Christ and his apostles, who brought abundantly greater light into the world than the former did.

Much more, how will the poor ignorant heathens rise up in judgment against them, who were destitute both of Moses and Christ ! and yet, to the shame of Christians it may be spoken, have several of them lived better lives than many of us do.

May we not justly and sadly apply that woe which our Saviour pronounced of Chorazin and Bethsaida to thousands among us ? Woe unto you, unbelievers ! woe unto you, O obstinate and irreclaimable sinners ! for if the mighty means of grace, the mighty evidence of truth, had been afforded to Tyre and Sidon, to Sodom and Gomorrha, to Mahometans and pagans, that have been offered unto you, *they would long ago have repented in sackcloth and ashes. But I say unto you, It shall be more tolerable for all these in the day of judgment than for you.*

God Almighty give us all grace seriously to consider these things, that we may, by a timely and hearty closing with his methods and designs for our salvation, prevent the dismal consequences of infidelity and a vicious life ; that so it may not be our condemnation at the last day, *that light is come into the world, and we have loved darkness rather than light.*

SERMON VII.

PREACHED AT

WHITEHALL, APRIL 11, 1690.

GALAT. v. 13.

—Use not liberty for an occasion to the flesh.

ANY one that useth to make reflections upon his own actions cannot but observe, that one of the great occasions of the sins he is guilty of in the course of his life is, the too free use of his lawful liberty.

I do not say that any man doth commit sin by using his lawful liberty, (for that would be a kind of contradiction;) but I say, the using our liberty to the utmost pitch and extent of that which we call lawful, is the occasion of a great many sins that would otherwise not have been committed.

If one should offer to tempt a man that hath any sense of virtue or religion to do a thing that at the first sight appears sinful or wicked, it would certainly be rejected. Every one that has any regard to God or goodness would start at such a proposal. But here is our infelicity: a temptation comes on by degrees; and at the first we are engaged in nothing but what is lawful and honest; and accordingly we use that liberty which nature and religion allow us; and so we proceed on insensibly in the use of that liberty, till at last we become uncertain

whether we have not exceeded the bounds of what is lawful; and by this means we are often caught. Nay, indeed, nothing but this could betray well-meaning persons, and such as are virtuously disposed, into sin. *Licitis perimus omnes*, said a devout man: It is by lawful things that we commonly miscarry.

With great reason, therefore, doth St. Paul give this advice in the text; *Brethren*, saith he, *ye have been called unto liberty; only use not liberty for an occasion to the flesh.*

There is no doubt but the apostle writ these words upon occasion of, and with reference to the great controversy that was then on foot among Christians, touching the obligation of the Jewish law.

Some then thought themselves bound in conscience to observe all the precepts of Moses's law: other Christians thought they were freed by the coming of Christ from all legal observances. The apostle determines the case in favour of these latter, and declares, that by the gospel *they were called unto liberty*, and were freed from all the Mosaical impositions. But yet, nevertheless, he tells them, they ought to be careful in the exercise of that liberty, that they *do not use it for an occasion to the flesh.*

That is to say, that this liberty, to which they were called, should not minister to any sin. That they should not so use it, as to be a snare either to themselves or others; to themselves, by running into licentiousness, and taking unlawful liberties; to others, either by affrighting the unbelieving Jews from the embracing Christianity, or discouraging

those that already believe the gospel, in the profession of it.

This is the strict sense of the apostle's words, as they come in here in the text, and as they do relate to that occasion upon which he writ them. But that sense, with reference to that occasion, is now out of doors among us: though the general advice that is here given will eternally be good and useful; nay, and always needful to be insisted on in all ages of the world.

We have none now that *use their liberty for an occasion to the flesh*, as to the point of the Judaical ceremonies. But we have abundance that do use it so as to other matters. Nay, as I said before, this too free use of our liberty in lawful things is one of the greatest sources and fountains from whence most of our irregularities do proceed. And therefore I do not know how I can entertain you more usefully upon this text, than by endeavouring to give you the best rules I can, for the reducing the apostle's exhortation into practice, as it doth concern us at this day.

But that you may see plainly what I drive at, I will yet state the matter a little more particularly.

Our case in this world is this: the laws of virtue and religion do allow men all reasonable liberties in the gratification of their natural passions and appetites, and in the use and enjoyment of all the good things of this life. But all unreasonable gratifications, all excesses and immoderate liberties, are forbidden by religion, and therefore are sinful and criminal.

If now in all cases a man could readily and certainly fix the precise bounds and landmarks of what

is reasonable and moderate, and what is unreasonable and excessive, in the use of his liberty ; so as that upon all occasions, and in all emergencies, he could say within his own mind, Thus far I may lawfully and innocently go in the gratification of such an appetite, or in the enjoyment of such a pleasure, or the like ; but if I proceed a step further, I become a transgressor : I say, if this was the case of a man in the use of his liberty, it would be no hard matter for any well-disposed person to take all that liberty that was moderate and lawful, and to forbear all that which is excessive and unlawful.

But now this is not always an easy matter to be done. For many cases happen in which a man cannot precisely determine where it is that his lawful liberty ends, and where it is that it begins to be extravagant and excessive. So that while a man is only designing to gratify his desires in lawful instances, he is often carried beyond his bounds, and proceeds to excess.

This now, I say, is one great occasion of sin to mankind ; and yet there is no avoiding of it, because it is such a one as doth necessarily arise from the nature of things.

Thus for instance ; it is certainly very lawful for a man to drink wine and strong drink, not only for his health's sake, when his constitution doth require it ; but also for cheerfulness, and the enjoyment of his friends. But, on the other side, drunkenness and intemperance are grievous crimes, and utterly forbid by our religion. Whilst now a man, on one hand, hath a desire to take that liberty that is allowed him, and to gratify his natural inclination to mirth and pleasantness, or to shew civility, as he

terms it, to his company; and, on the other hand, he has no certain unalterable measures to proceed by for the stinting himself in this case; (as surely it is a very hard matter to prescribe or define, either to a man's self or others, the exact pitch or limits where temperance ends, and intemperance begins;) by this means, I say, he is often betrayed into sin. Thinking with himself that there is a great latitude and compass in the exercise of temperance and sobriety, (as indeed there is,) and that therefore he may go on some time longer with the company; the wine by this means steals upon him, and he is, before he was aware, fallen into the sin of intemperance and excess.

And thus it is, not only as to the use of our liberty in things allowed, but as to the performance of our duty in things commanded.

Every man is sensible that it is a principal law of our religion to be charitable, and to give alms out of our substance. But now it is not so easy a matter for any man to define, and set out the quantum, or the precise proportion of alms which every one is bound to give, so as to be able to pronounce that if a man give so much he performs his duty, and is a charitable man for one in his circumstances; but if he gives less than that, he is covetous and uncharitable. Now, I say, because this duty of charity is thus indefinitely left, and there is such an affinity and undistinguishableness between the least measures of charity, and the sin of being uncharitable, men do from hence often take occasion to fall short in the performance of it. And as in the former instance I gave about drinking, they are apt to take more liberty than is allowed them; so in this, they

are apt to do less than is commanded them. For if they do but give something to the poor out of their yearly income, they think they give enough to satisfy the command of charity; and so they make no conscience of saving and hoarding without end or without measure.

There are a hundred more instances, besides these two that I have named, wherein there is such a latitude left to our practices, and the difference between lawful and unlawful, duty and sin, lies in so small a compass, that it is hard to separate and distinguish them, unless a man be both very wise and very honest.

We have not any law of God which defines how often we are to pray; or when it is our duty to fast; or to what degree we may be angry; or how we are to govern ourselves as to the quantity or kinds of our meat and drink; or how far we may comply with the customs of the world; or how splendid we may be in our apparel and equipage; or what games and recreations may be used, and how often; or what rules we are to go by in buying and selling, and our other dealings with men; or how far we may seek our own, when our right cannot be obtained without prejudice to our neighbour.

In these, I say, and abundance of other cases, we have no express particular laws of God to steer and measure our actions by; nor indeed is it possible we should have: because what is fit and reasonable to be done in these cases, admits of so great a difference from the infinite variety of the circumstances of particular men.

What now must we do in these cases? How

must we order ourselves, that we may perform our duty, and keep out of sin?

Why, in answer to this, I say, we have only general rules to direct us in these matters; and those rules we are to apply to our own particular cases.

In this latitude that things are left in, we are to use our liberty as carefully and as prudently as is possible; taking our measures from the principles of reason, and the general rules of the gospel. Now what those general rules and measures are, it is my business at this time to treat of.

And three things I have here to propose for the use of our liberty, which will, I think, be a sufficient direction to us in all cases of this nature; and which if we do carefully observe, we shall never *use our liberty for an occasion to the flesh*; but we shall both come up to what is our duty, and shall likewise avoid all those sins which mankind are so frequently betrayed into, through the too great affinity that there is between virtue and vice, and the indiscreet exercise of their liberty upon occasion thereof.

And the first thing I would possess you all with, and which indeed, as it is the most general, so it is the best advice that can be given in this matter, is this: that we would endeavour to be heartily honest and serious in the business of religion; that we would sincerely devote ourselves to the service of God; that we would purify our minds as much as may be from all sensual and selfish principles; and in all our actions and pursuits have more respect to the doing our duty, and the approving ourselves to our great Lord and Master, than to any other consideration.

This is that which St. Paul so often exhorts us to. *Whether, saith he, you eat or drink, or whatever you do, do all to the glory of God.* And again, *Whatever ye do, do it heartily, as unto the Lord, knowing that of the Lord you shall receive the reward of the inheritance.*

If we could once get ourselves possessed of this probity, this purity of mind and heart, it would better instruct us in the use of our liberty, and teach us to distinguish between good and evil; what is fit to be done, and what ought not to be done, in all cases and emergencies we are concerned in, than all the dry rules of casuistical learning, be they never so carefully and accurately laid down.

When a man is once arrived to that holy temper of mind, that he heartily loves God and his neighbour, and has such a lively sense of the truth and the excellency of Christ's religion, that he is resolved, that that shall influence and govern the whole course of his life, and that he will do all his actions, as much as he can, for the honour of our Lord, and the advancement of his service in the world; there can hardly any particular case occur to such a man, in which he will not have rules and measures ready at hand to steer and direct him in his proceedings.

Nay, this general principle alone of doing all his actions *to the glory of God*; that is to say, to the honour of his religion, and the edification of his neighbour; I say, this alone will afford him sufficient light and direction for the government of his actions in all contingencies. Because there is no action he can be engaged in, but it is at the first sight discernible, whether the doing of it or the not

doing of it doth more tend to the honour of his religion, or the good of others.

That which makes the conduct of a man's self in this world so nice and difficult a matter, and has given occasion to the discussion of so many cases of conscience, about the lawfulness or unlawfulness of actions, is this ; that men are not thoroughly honest, but halt between God and the world. They have a great mind to serve their pleasure and their ambition, and their secular ends, and yet to serve God too ; and this puts them upon tampering and trying to reconcile these interests together.

Whence it comes to pass, that the usual questions that arise about their actions are, not what is best to be done, or what is most agreeable to their duty in this or the other case ; but, how far they may go in the gratification of such an appetite or passion without transgressing the laws of God ? how far they may satisfy their covetous desires without being unjust ? whether they may use such arts or tricks, in getting or saving, without being knavish ? how far they may drink, and not be drunk ? how far they may gratify their humour of decking and adorning themselves, and yet do no unlawful thing ? how far they may indulge wantonness, and yet be chaste ?

Now, as I said before, such questions as these are not easy to be resolved, (nor indeed is the gospel of Christ so contrived, as if it had taken much care whether they were resolved or no.) But they are really cases and problems that require both judgment and learning, and likewise the consideration of abundance of particular circumstances, to have a good account given of them.

But now the man that doth entirely give up himself to the conduct of the Spirit, and proposeth nothing to himself in all his actions but the pure glory of God; such a man, having none of these worldly sensual designs to serve in his actions, can rarely be supposed to have any of these questions to put to himself; and consequently he can never be at a loss or uncertainty how he is to act for want of a resolution of them; much less can he be in danger of transgressing the bounds that God hath fixed to his actions.

All the point that such a one hath to consider in any action is, whether will his doing or not doing such an action better serve the ends of religion? which will tend most to his own spiritual benefit, and the profit of his neighbour, to pursue this design, or to let it alone? whether will be more conducive to the honour of his Lord, to gratify such an appetite, or to deny it satisfaction?

This, I say, is the only question that such a man has to put to himself, and there is no difficulty in giving an answer to it. For there is scarce any case to be put concerning an action, but it is very obvious, without an instructor, to find out which side of the case, if it be chosen, will most minister to the ends of virtue, and religion, and charity. Or, if it be not obvious, then it is very certain the man needs not much deliberate about it, but may choose either side indifferently.

It is a very hard matter oftentimes to determine concerning the necessity and obligation of actions; that is, whether a man be bound to do them or no. It is likewise often a hard matter to determine concerning the lawfulness of actions, whether a man

may do them or no. But it is a very easy matter, in most cases, to determine concerning the expedience of actions; that is to say, whether it be best and fittest for a man to do them or no. Now this last, I say, is the point that a thoroughly good man will consider and steer himself by in all his actions.

Thus, for instance, it may perhaps bear a dispute, whether a man be precisely bound by God's law to pray solemnly twice a day, so as that he sins, if he do not: but it will bear no dispute, that it is much better and more acceptable to God, and beneficial to ourselves, to pray at least thus often, than to pray seldomer. And therefore such a person as I am speaking of, will, upon this consideration, put it in practice, (nay, and pray oftener too, as he has occasion,) without concerning himself whether he be strictly bound so to do or no.

It may bear a dispute among some persons, whether painting the face be not allowable to Christian women. But it can bear no dispute among any, that it is more agreeable to the sobriety, and modesty, and chastity of a disciple of Jesus Christ, and better serves the ends of religion, to forbear all such suspicious ornaments, (there being rarely any good end to be served by them, but abundance of evil often arising from them.) Now this consideration alone is enough to set the heart of every serious Christian against those practices, and to make them wholly to refrain them.

Thus again, it is argued both ways about play or gaming, whether it be lawful or no; (especially when sums of money are played for, and the thing becomes rather an avaricious contention, than a recreation and divertisement;) some believing that it is inno-

cent, others that it is a grievous sin. But there is no man, even of those that use it most, but will readily acknowledge, that it exposeth a man to great and dangerous temptations of sundry kinds; that it is the occasion of abundance of sin and abundance of mischief, and that it seldom fails to produce intolerable consequences; both as to men's souls, and estates, and families. Now to a man that loves God, and has a tender sense of his duty, this is enough in all conscience to deter him for ever from the practice of gaming, though it be not made to appear to him that it is expressly and explicitly forbid by any law of Jesus Christ.

So that you see, that in those points where there are disputes on both sides, when the consideration is concerning the obligation or the lawfulness of an action, there is no difficulty, no dispute at all, when the consideration is only concerning what is best and most fitting to be done; concerning what is most agreeable to our duty, and most conducive to the honour of God and religion as to that action: that is evident enough in all cases; nor is any man at a loss for finding it out. And that is the principle which I say every sincere lover of God governs himself by, and which I would have us all to propose to ourselves for the rule of our actions, in order to the securing us from those snares and stumblingblocks, to which the affinity between virtue and vice, lawful and unlawful, will otherwise expose us.

Let us not stand upon points with God Almighty, as if so much was his, and so much was our own; as if we were to share ourselves between his service and our own pleasures and profits, and the like; and were resolved not to pay him any more respect or

love, than what some express letter of his law doth exact at our hands. But let us so entirely devote ourselves to his service, as to do, not only all those things which we are strictly bound to do, or else we are transgressors; but all those things that are acceptable to him, all those things that are praiseworthy, and tend to the perfection of our nature, and the reputation of Christ's religion.

Let us make it the end of our actions, not to seek our own, but his glory; every day to grow better and better, and in every occurrence to consider, not what may lawfully be done, but what is most becoming a disciple of Jesus Christ to do. In a word, whatever is best in any action; whatever most serves the end of piety; whatever tends most to the credit of our religion and the benefit of others, let us consider that, and act accordingly.

And thus, I am sure, to design and act, is most suitable to the nature and genius of our Christian religion; nay, indeed, it is the principal law and commandment of it.

The design of Christianity is not to adjust the precise bounds of virtue and vice, lawful and unlawful, which is that that a great many among us so greedily hanker after. For the best that could have come from such a design had been only this, that men by this means might have been fairly instructed how they might have avoided the being bad, though they never became very good. But the design of Christianity is to make men as good as they can possibly be; as devout, as humble, as charitable, as temperate, as contented, as heavenly-minded, as their natures will allow of in this world. And for the producing this effect, the exact distinguishing the limits of the

several virtues and their opposite vices signifies very little.

The laws of our great Master are not like the civil municipal laws of kingdoms, which are therefore wonderful nice, and critical, and particular in setting bounds to the practices of men, because they only look at overt-actions; so that if a man do but keep his actions within the compass of the letter of the law, he may be accounted a good subject, and is no way obnoxious to the penalties which the law threatens.

If our religion had been of this strain, we should, without doubt, have had a world of particular laws and precepts, and directions about our actions in all emergent cases, more than we now have: and we might as easily have known from the Bible what was forbidden unlawful anger, what was excessive drinking, what was pride and luxury in apparel, and the like, as we now know by the statute-book what is burglary, or murder, or treason. But there was no need of these particularities in the institution of Christ Jesus. His religion was to be a spiritual thing. And the design of it was, not to make us chaste, or temperate, or humble, or charitable, in such a degree; but to make us as chaste and temperate, as humble and charitable, as pure and holy in all our conversation, as we possibly can be.

This, I say, was the design of Christ's religion. It was to be the highest philosophy that was ever taught to mankind. It was to make us the most excellent and perfect creatures, as to purity of mind and heart, that human nature is capable of. And therefore it hath not been so accurate and particular in prescribing bounds to our outward actions, because

it was abundantly enough for the securing them, to oblige us to the highest degree of inward purity.

And this it hath done above all the laws and religions in the world. It teacheth us to abhor every thing that is evil or impure in all the kinds of it, in all the degrees of it, and in all the tendencies towards it; and to lay out ourselves in the pursuit of every thing that is honest, that is lovely, that is praiseworthy, and of good report among men.

If this now be the design of our religion, and these be the laws of it, I leave it to you to judge of these two things. First, whether it doth not highly concern all of us that profess this holy religion, to endeavour, in all our conversation, to be as holy and as virtuous as we can, and to do as much good as we can, and not to content ourselves with such a degree of honesty and virtue, as is just sufficient to the rendering us not vicious. And then, secondly, whether, if we do thus endeavour, we can easily be at a loss in distinguishing between good and evil, duty and sin, in any instance? and consequently, whether we can be much in danger of ill using our liberty, and so transgressing upon that account?

I have been longer upon this first head than I intended, but I shall make amends for it by despatching the two following in so much the fewer words. And, indeed, after so large an account as I have given of the general rule, there is less need of dwelling upon particular ones.

II. In the second place, in order to the right use of our liberty, and so securing ourselves from falling into sin, through mistaking the measures of good and evil, this will be a good rule to propose to ourselves; namely, that in matters of duty we should

rather do too much than too little; but in matters of indifferency we should rather take too little of our liberty than too much.

First, as to matters of duty, my meaning is this; that where the laws of God have generally and indefinitely commanded a thing, but have not set down rules about the particular measures and proportions of it; in that case, it is advisable rather to do more than we are perhaps precisely bound to do, that so we may be sure we have performed our duty, than, by being scanty in our obedience, to run the hazard of falling short of our duty.

Thus, for instance, our Lord in the New Testament hath often and solemnly commanded us to pray. But neither he nor his apostles have any where told us how often we are to pray; only they have bid us pray frequently. In this case, now, a man that makes a conscience of performing his duty will take all occasions and opportunities of lifting up holy hands and devout affections to his heavenly Father: however, he will not fail, at least once every time he riseth, and once every time he goes to rest, to offer up a solemn sacrifice of prayer and praise: less than this, I say, he must not do, for fear he break the commandment of praying frequently, praying continually. But more than this it will become him to do, in order to the giving himself satisfaction that he hath fully performed it.

Thus again; to give alms to the poor is an indispensable duty of our religion. But what proportion of our substance we are to give away in alms and charity is no where set down, but is wholly left to our discretion. Now in this case it is certainly much more advisable to give liberally, and largely, and

plentifully, even as much as our condition in this world and the necessities of our families can allow, though by so doing we shall prove to have given in greater abundance than we were strictly obliged to; than, by giving stingily and pinchingly, now and then a little pocket-money or so, to run the hazard of being transgressors of the commandment, and having our portion among the covetous and unmerciful.

There is no damage comes to a man by doing the former, but, on the contrary, a great deal of good; for God never fails bounteously to reward the bountiful hand. But there is both damage and infinite danger in the latter. And thus we are to practise in all other duties.

Only this caution we must take along with us, that we are always so to proportion the measures of every single duty, as to render it consistent with the performance of the other duties of our lives.

As, for instance, we must not spend so much time in prayer, as to hinder the pursuit of our callings and necessary business. We must so give alms, as yet to leave ourselves enough to pay every one their own, and to make a competent provision for our families. But let us but take care to secure this, and then we cannot easily exceed in the measures of any duty. The more we pray, and the more we give alms, still the better; and so in all other instances of duty.

But now, in the second place, the quite contrary to this are we to practise in matters of liberty. There the rule is, rather to take less than is allowed us, than to take all; rather to abridge ourselves of our lawful liberties, than, by doing all that we may lawfully do, endanger our falling into sin.

There is no harm at all in departing from our rights and privileges with which God hath indulged us; but there is a great harm in extending them beyond their bounds. There is no evil in not gratifying our desires and appetites in all the things they crave which are allowable, and which we are permitted to gratify them in; but there is an infinite evil in gratifying them in unlawful, forbidden instances. And therefore every wise and good man will be sure to keep on the safe side; and to prevent the danger of doing more than he should do, he will not always do all that he may do.

The truth is, that man that makes no scruple of using his liberty to the utmost stretch and extent of it upon all occasions, and regards nothing more in his actions than just that he do not fall into some direct sin; that man cannot always be innocent, but will be drawn into a hundred irregularities and miscarriages.

Thus, for example, he that useth himself to eat or to drink to the utmost pitch that can be said to be within the limits of temperance, it is impossible but such a one will now and then be unavoidably overtaken in the sin of gluttony or drunkenness.

He that will use all the liberties that the law allows him for the making advantages to himself in his trade, or his dealings with other men; such a one will not be able to avoid the just imputation of being in many instances an oppressor, or a hard conscientious man.

The safest way, therefore, if we mean to preserve our virtue, amidst the multitude of snares and temptations that we meet with in the world, is to set bounds even to our lawful liberties; to keep our actions with-

in such a compass, as not to come even near the confines of vice and sin.

Though it is but a point, and that often an undiscernible one, that distinguisheth between what is lawful and what is unlawful, yet there is a great latitude in what is lawful. That is, if I gratify my appetites but a little, I do that which is lawful; and if I gratify them more, I may do that which is lawful likewise: but he shews the most honest and virtuous mind, that in his actions takes but a little of this latitude, and by that means keeps himself at a good distance from that which is vicious and criminal.

III. But, thirdly and lastly, to what degree soever we may think fit to make use of our liberty, yet at all times, as soon as we begin to doubt or fear we have gone as far as we lawfully can go, it is then high time to break off, and to proceed no further. This is the last rule I have to offer upon this occasion. And thus also, wherever we have a just ground of suspicion or doubt whether a thing be lawful or no, this doubt or suspicion is of itself reason enough to make us forbear that thing. Unless indeed there be a necessity, or a great charity to be served by the doing of it, which may in reason overbalance the suspicion of its lawfulness.

Thus in matters of recreation, if we have the least doubt whether this or the other pleasure or diversion be innocent and lawful; why that is argument enough, without more ado, to make us forbear it, though perhaps we see others use it without scruple.

Thus in matters of temperance, when we first

begin to suspect that we have drunk as much as is convenient for us, let us by all means leave off, and break from the company.

Thus in matters of sobriety, when we have reason to doubt that we are come up to the full bounds of the Christian gravity and modesty, and that any degree more of pomp or bravery in our garb, or in our attendance, or in our equipage, will relish of pride, or vanity, or affectation; it is high time rather to abate something of our sumptuousness in these things than to proceed any further.

And thus, lastly, in matters of equity and justice, when we first begin to have a suspicion that such a practice is an indirect or knavish trick, or that we are too severe and hard upon a man upon whom we have got an advantage; why this suspicion alone is enough in reason to check us in our career, and to put us upon more fair and moderate courses.

This is a rule that will for ever be fit for us to practise; for it is grounded upon eternal reason. Indeed, it is as old as morality: *Quod dubitas ne feceris*, "Do nothing that you doubt of," is a maxim that obtained among the heathens, as well as among us Christians.

I dare not, indeed, say, that this rule holds universally in all cases; for cases do sometimes happen, wherein it will be advisable for a man to act even against his doubts. But in such matters as I am now speaking of, matters wherein a man is at perfect liberty to act or not to act; in all such cases, it will always, without exception, be a true, and a safe, and a wise rule. And I am sure, if men would seriously charge themselves with the practice of it,

they would hereby prevent a multitude of sins and transgressions, with which they usually inflame their accounts against the day of judgment.

And thus much for the rules I had to propose, as to the use of our liberty, in such cases where a man is at a loss in finding out the measures and bounds of duty and sin, and upon that account is in danger of transgressing. I have only two things more to add upon this argument, by way of application, and I have done. The one as a caution, to prevent the misapplying these rules; the other as an encouragement to put them in practice.

That which I have to say, by way of caution, is this; That what I have been now recommending, especially under the two last heads, is not intended to be a rule or direction to any hypochondriac or melancholy persons, or such as are apt to be over-scrupulous about their actions: for, indeed, to such persons it is the worst advice that can be given.

For they are apt to doubt and boggle at every thing, be it never so innocent and free from blame. They dare not eat a hearty meal, for fear of being intemperate. And for fear of not being devout enough, they exhaust their spirits, and spoil their health, through the continual intention of their minds to serious things.

Now persons that are of this temper are rather to be encouraged to take more liberties than they do, than to abate any that they make use of.

But their case is of another consideration, and foreign to my present purpose; and therefore I here say no more about it: it being sufficient to have given this intimation to such people, that they do not make an ill use of any thing that I have now

represented ; for assuredly, what hath been now said doth not much concern them.

2. The other thing I have to say, and that by way of encouragement, is this : I doubt not but some will be apt to think, that the rules I have now given about the exercise of our liberty are much too strict and severe ; and that if they must be tied up to such measures, then farewell all the joy and pleasure and comfort of their lives. But to such people I would crave leave to say, that they have very wrong notions of this matter.

The using of their liberty in such a manner as I have been recommending would not rob them of one true pleasure or comfort that this world affords. So far from it, that I am very sure whoever frames his life according to these measures shall live a hundred times a happier life, and shall enjoy the world, and all the pleasures and advantages of it, much more to his own content and satisfaction, than if he put no check to the craving of his appetites, but always indulged and gratified them in every thing, and as much as they desired.

Assure yourselves, virtue and religion will never hinder you from enjoying any pleasure or satisfaction that is natural. On the contrary, there is great reason to believe, that the practice thereof will extremely heighten and advance the satisfactions you can receive from your worldly enjoyments. I doubt not in the least, but to a sincerely pious and virtuous man, and that hath a regard to God in all his actions, even the very pleasures and comforts of this life are more gratifying and affecting than to any sensual or wicked man : for such a one, as he is more capable of enjoying them, so do they come to him likewise

without the mixtures of those uneasy, troublesome, bitter reflections, that other men feel in the very best of their enjoyments.

Let no man, therefore, apprehend any loss of his pleasures, by entirely devoting himself to God's service, and using his liberty in that careful way I have been recommending. Let him not think that he shall hereby be too much straitened and confined. For certainly this is the true means, not only to keep him for ever from being a slave to any thing, but also mightily to improve and increase his liberty.

For by thus exercising himself, all the powers of his soul will be vastly enlarged, and he will hereby attain both leisure and will to employ all his rational faculties about the best and the noblest objects in the world, which will yield him the greatest pleasure that is to be had on this side heaven. Whereas, if he had given himself up to be governed by any of his sensual appetites, he had been a poor, narrow, confined creature indeed, not capable of any greater satisfactions or pleasures than what the brutes do enjoy as well as himself, but with less uneasiness and fewer disturbances.

It is true, indeed, a sensual man hath no notion of this kind of pleasures, no more than a beast hath of the pleasures of a man: and therefore it is no wonder that such men entertain all talk about them as little better than mere cant and jargon. But I seriously appeal to all men that have made any trials in the way of religion and virtue, whether the contentments and satisfactions they have received from the rational use of their liberty, and the thoughts and reflections, that hereby they do approve themselves to God, and live in hopes of his favour, and

have a fair prospect of a glorious immortal state in another world; I say, whether they do not find the pleasures and contentments that arise from hence to be infinitely more solid and substantial and durable, than any of those that they receive from the gratification of their sensual appetites, in a vicious unreasonable manner.

O, therefore, let none of us make any scruple of devoting ourselves entirely and without reserve to God Almighty's service. Let none of us be afraid to put reasonable restraints upon our passions and appetites. Assuredly the thus using our liberty is the certain way to preserve and increase it, and with it the pleasure and comfort of our lives; and not only so, but to render us everlastingly happy and blessed in the other world.

Which that we may all be, God of his infinite mercy grant, &c.

S E R M O N V I I I .

PREACHED BEFORE

THE HOUSE OF COMMONS, AT ST. MARGARET'S,
WESTMINSTER, MAY 21, 1680.

DEUT. v. 29.

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

THESE are the words of God to Moses concerning the children of Israel. And two things may be gathered from them.

I. His serious desire of their happiness.

II. The means whereby that happiness is to be attained.

The first of these is imported in that solemn wish, into which the text is framed; *O that there were such an heart in them, &c. that it might be well with them, and with their children for ever!*

The second is imported in the way of connecting the former part of the wish with that which follows: *O that there were such an heart in them!* What then? *that they would fear me, and keep all my commandments always.* And why so? It follows; *that it might be well with them, and with their children for ever.* Which plainly implies, that the way to have things well with them, and with their chil-

dren, is to fear God, and keep all his commandments always.

I have but one thing more to observe concerning the text, and that is this; that the wish or desire that God here expresses of Israel's virtue and happiness doth not so much relate to the Israelites, considered singly, and as particular persons, (though it cannot be denied but it doth extend to them, even under that notion,) but it chiefly relates to the children of Israel, considered collectively, that is to say, under the notion of a people or nation. God here expresses his care of the whole nation, and seriously wishes they may be a happy people, they and their children after them.

Two points then we have from this text very proper to be insisted on upon this occasion; which, therefore, I shall make the heads of my following discourse.

First, That God is seriously concerned for the good and happiness of nations and kingdoms, as well as that of particular persons: and more especially of those nations that profess his true religion.

Secondly, That the happiness and prosperity of nations is to be attained the same way that any particular man's happiness is; that is to say, by *fearing God, and keeping his commandments*.

I. I begin with the first, That God is seriously concerned for the good and happiness of nations and kingdoms, as well as that of particular persons: and more especially of all those nations that profess his true religion.

I do not think this is much doubted of by any Christian; and therefore I need not insist on a laborious proof of it.

That God, who doth not overlook the meanest and the most inconsiderable creatures that he hath made; but so far concerns himself in taking care of them, and providing for them, that not so much as a *sparrow* (if we may believe our Saviour) *doth fall to the ground without his will*: can it be imagined that he is not more concerned for the happiness and well-being of the noblest part of the visible creation, mankind, who bear his own image, and whom he looks upon as his own children? Certainly he is.

And that God, whose care and providence doth so particularly extend to every individual man, that (as the same our Lord Jesus speaks) *the very hairs of our head are numbered by him*; can it be imagined that he doth not still take more care of the greater bodies and combinations of men, such as nations and kingdoms, which are so many ways more considerable than single men, and in whose fortunes the good or ill of particular persons is so wholly bound up? Certainly he doth.

And lastly, that God, who is the author, the preserver, the protector of all public societies, *by whom kings reign, and magistrates decree justice*; can it be imagined that he hath not still a more particular regard to those nations that he hath been pleased to call by his own name, and hath chosen for his own people, (such as were the Israelites in my text, of old; and such are all those people and nations now that do profess his true religion?) Certainly he hath.

Thus natural reason will teach us to argue. And that it is a right way of arguing, is confirmed to us by our Saviour and St. Paul, Matt. vi. 26. 30. 1 Cor. ix. 9; both of which we find reasoning after this manner.

To quote to you all that the scripture saith upon this argument would be endless. One of the great designs of God's word is, to possess us with a hearty belief that God, as he is the Creator, so he is also the Governor of the world; and that his providence extends to all the things and persons in it: and that the constant rule and measure of that providence is no other than the good of the world, and the good of every person in it, so far as his private good is consistent with the public. And that therefore, as God designs all good to every particular man, so doth he more especially design the good of nations and kingdoms in all his dispensations of providence to them. Nor is there any thing happens in any nation or kingdom but with his approbation. Even the severest visitations that come upon mankind are from him: *There is no evil happens to a city, but the Lord hath done it*, Amos iii. 6. though yet *judgment is his strange work*, Isa. xxviii. 21; and *mercy and lovingkindness is the thing wherein he delights*, Mic. vii. 18. *He doth not afflict willingly, nor grieve the children of men*, Lam. iii. 33. But sometimes it is necessary that nations should be scourged; yet even that is for the greater good of mankind: *that thus when God's judgments are in the earth, the inhabitants of the world may learn righteousness*, Isa. xxvi. 9.

But then as for his own people, those upon whom his name is called, those that are in covenant with him, and profess his true religion; for them, upon all occasions, he declares so great a tenderness and concernment, that there is hardly any figure of speech, that the most sensible man can make use of, for the expressing his most passionate love to his

dearest friend or relation, though it be his wife or his children, but the very same figures are made use of by the holy inspired writers, to set out to us the kindness and concernment that God hath for his own people. He is their God, their King, their Shepherd, their Father, their Husband. They are his chosen ones, his delight, his peculiar treasure. *He rejoiceth over them to do them good. His bowels yearn, his heart is turned within him, his repentings are kindled together,* when, through their miscarriages, he is forced to pass any severe sentence upon them. All this is the language of God in scripture when he speaks of his people; and therefore we cannot doubt of his sincere affection to them, and particular care of them.

All the doubt is, whether these expressions ought to be applied to any other people than the Jews, with respect to whom the scripture useth them. But we that believe the gospel need not make much doubt of it: for it is certain, the reason of all these expressions of kindness to the Jews, more than to other nations, was founded in this; that they were the people whom God had chosen to plant his church among. They were the people where his religion was owned. But now it is evident to all Christians, that after our Saviour came into the world, and preached his gospel to all nations, the Jews, as a nation, ceased to be God's church, or peculiar people; and from that time all those nations that embraced Christ's religion came into their place, and were from thenceforward to be as dear to God, and as much his care and his treasure, as ever the Jews were. And upon that account we of this nation may, with as much reason, apply the expres-

sions of scripture to ourselves, which declare God's kindness and concernment for his people, as ever the Jews did.

Especially considering that God has owned us of this nation for his people in as remarkable a manner as any nation in Christendom; as appears, not only from that glorious light of the gospel which he has for many years blessed us with, above any other people, perhaps, in the Christian world; but also from the wonderful providences by which he has from time to time preserved our church, and with it the true religion among us, notwithstanding the various attempts of our enemies to subvert it. O may these mercies of God to our nation never be forgotten, and may we always remember them with that due thankfulness they call for at our hands!

And thus much of our first head. I beg leave to draw a practical inference or two from what hath been said, before I proceed to the other.

First, Since it appears that God sits at the helm, and steers and manages all the affairs of mankind; and that public societies are more especially the objects of his care and providence; methinks this consideration should be a good antidote against all those troublesome fears and solitudes we are apt to disturb ourselves with, about the success of public matters.

If, indeed, all things went in the world by chance or fate, and there was no God that did superintend human affairs, I should think it very natural for men to be extremely concerned at every piece of ill news they heard. It might be allowed them to break their sleep in the night, and to complain dismally in the day of the sad times that were coming

upon us. But since we are certain, as much as we are certain there is a God, and as much as we are certain that the scripture is true, that all our affairs, our public as well as our private affairs, the affairs both in church and state, are entirely in God Almighty's disposal, and that he doth really manage and order all things among us; and likewise so manageth them, that all shall at last turn to the good of his people, and to the good of every honest man; I say, since we are, or may be, satisfied that our business is in so good hands, I must confess I do not see what reason people have to give themselves so much trouble and uneasiness about things that may or may not come.

Thus far, indeed, it is fit that every one should be concerned; nay, it is fit that every one should charge his conscience with it; namely, to do his duty to the public, in his place and station; to contribute all that is in his power towards the procuring and promoting the common happiness; and to endeavour all that in him lies towards the averting those judgments we have reason to fear. But when a man hath done this, to what purpose is it for him to trouble himself any further? I should think he had better follow our Saviour's advice, which, when all things be considered, will be found eternally prudent and reasonable: *Take no thought for to-morrow: let the morrow take care for the things of itself. Sufficient unto the day is the evil thereof.* Matt. vi. 34.

Secondly, This doctrine ought to teach us this farther lesson; to depend altogether upon God Almighty, and upon him only, for the good success of our affairs, either in church or state, whenever they

are in a doubtful or dangerous condition. For *though many are the devices in the hearts of men; nevertheless the counsel of the Lord, that shall stand*, Prov. xix. 21. It is in vain to trust human means; for be our strength never so great, or be those that manage for us never so industrious, or be our hearts never so much united, yet it is an easy matter for God to blast all our designs, and to disappoint all our counsels in a moment.

He hath often done so, where men have been confident in their own strength. In one night's time he made that prodigious army of Assyrians that came up against Jerusalem, and thought themselves sure of taking it, to decamp, and fly back into their own country, leaving a hundred and fourscore thousand of their number dead upon the place, 2 Kings xix. 35.

There is, in truth, no trusting to an *arm of flesh*: for the successes of war depend upon a thousand contingencies, which it is not in the power of mortal men either to foresee or remedy. So that *the race is not always to the swift, nor the battle to the strong*, Eccles. ix. 11: *nor can a king be saved by the multitude of an host, nor any mighty man be delivered by his much strength*, Psalm xxxiii. 16: but the *God of heaven that ruleth in the kingdoms of men*, Dan. iv. 32. it is he that preserves or destroys; that gives victory, or sends a defeat, as it pleaseth him. And therefore he is, by way of eminence, styled, *the Lord of hosts*, the God of battles.

On the other hand, if our affairs at any time be in so very bad a posture, that we cannot avoid the having a melancholy and dismal prospect of things; yet let us not be discouraged, let us still trust in

God ; let us do what belongs to us to do for the obtaining his mercy and favour, and then refer the event to him. God hath certainly a kindness for his people, and if we do our parts towards the preserving his affection to us, we may still hope he will continue to be our Saviour and Deliverer.

It is as easy to God *to save by few as by many*, Josh. vi. 20 : the walls of Jericho, at his command, fell down flat, only at the sound of rams' horns, 2 Kings vii ; and when the city of Samaria was besieged, and brought into the greatest extremity that was possible, so that women even ate their own children ; yet in one night, God, by an unaccountable terror which he struck into the hearts of the enemies, raised the siege : and such plenty was left in their camp, that every one of the besieged had wherewith not only to satisfy his hunger, but to enrich himself : only that nobleman that would not believe this, when it was foretold by the prophet, did not live to taste of the fruits of God Almighty's victory, being trodden to death in the crowd.

II. But it is time to come to the second general point I observed from this text ; viz. That the happiness or prosperity of nations is to be attained the same way that any particular man's happiness is ; that is to say, by being sincerely virtuous and religious ; or, as my text expresses it, *by fearing God, and keeping all his commandments always*.

This is a true proposition, both with respect to particular persons and to nations too ; but with this difference, that if we take happiness and prosperity for that which the world accounts so, that is to say, the possession of a great many outward blessings, and the freedom from temporal evils and inconveni-

ences ; the proposition is not so universally true, with reference to particular persons, as it is with reference to nations and kingdoms ; for every man that fears God is not always blessed with happy outward circumstances : on the contrary, some good men are exposed to many and great afflictions and misfortunes, and sicknesses and crosses, all their lives long. But it is certainly true of all nations and peoples whatsoever. Every nation or society shall fare better or worse in this world, exactly according as they fear God, or despise and affront him ; exactly according to the degree they keep God's commandments or break them ; though it is not certain that every particular man shall always do so. And there is great reason that it should be thus ; for,

First, We know that all God's ways are just and equal. Now as to particular persons, there is a great room left for the dispensing this justice and equity to them ; for they being in their natures made to live for ever, it is enough for the vindicating God's justice, that they be, at any time hereafter, either rewarded for their piety and virtue, or punished for their wickedness and abuse of God's mercies ; so that wicked men may be happy and prosperous here, and good men may suffer many afflictions and tribulations, without any the least reflection on the justice or goodness of the great Governor of the world : because there is a farther day reserved for the adjusting all men's rewards according to their works.

But now the consideration of public societies and nations is quite different. Nations are not made to be immortal, but end with this world. No society,

as a society, shall be called to a future account; but all the rewards and punishments they are capable of as societies must be adjudged and distributed to them in this present life. And therefore, if we suppose God to be the judge and governor of the world, and of all the nations in it, as well as he is the judge and governor of particular persons; we must likewise suppose, that he administers all affairs so, that righteous and religious nations have in this world the reward of their virtue in the blessings of peace and plenty, and all manner of temporal prosperity: and on the other side, impious and incorrigible nations are likewise punished in this world for their wickedness, either by severe judgments, or by a total destruction; as God in his infinite wisdom sees cause.

This, now, that I have offered, is, I think, so reasonable, that if there was no more to be said, it ought to go a great way towards the making of the point I have in hand highly credible. But, in the second place, there is a great deal more to be said. The word of God doth all along bear testimony to the truth of this. A multitude of texts of scripture there are, that do most plainly give this account of God's dealing with nations and peoples, that I have now mentioned.

There is no judgment threatened to any nation in the holy scripture, (and abundance of nations are there threatened,) but it is upon the account of the sins and wickedness they were guilty of: which sins, if they repented of, so repented as to forsake them, they might find mercy.

And accordingly we find in fact, that God always dealt with peoples and nations according to these

measures. God had solemnly denounced destruction to the city of Nineveh, by his prophet, and that within forty days: but upon the repentance of the Ninevites, and turning to God with all their hearts, he reversed his sentence, (though to the great discontent of the prophet,) and gave them a further time.

On the other side, he waited long for the repentance of the Canaanites, but would not destroy them; because their sins, though very heinous, admitted a place for repentance. But when their iniquities were filled up to the measures according to which God proceeds in his destruction of nations, he then sent the Israelites to root them out, and to take possession of their land.

And thus was Nebuchadnezzar raised up by God, to be a scourge to all the nations about him, for the punishment of their sins. Nebuchadnezzar had, indeed, other things in his head. That which he designed was, the gratifying his own ambition, and enlarging his dominions: but these were not the ends which God had to serve by him. God made use of him as his instrument, as his servant, (and so he calls him,) for the rendering to the nations that just recompense of vengeance which their sins called for.

I mention these things the rather, because they are instances of God's dealing with heathen nations, who were under no particular covenant with God.

And I might have recourse likewise to the histories of all nations, to shew the truth of this. Name any nation that was ever remarkable for justice; for temperance, and severity of manners; for piety and religion, (though it was in a wrong way,)

that did not always thrive and grow great in the world; and that did not always enjoy a plentiful portion of all those things which are accounted to make a nation happy and flourishing. And, on the other side, when that nation has declined from its former virtue, and grown impious or dissolute in manners, we appeal to experience, whether it has not, likewise, always proportionably sunk in its success and good fortunes. I am sure any one that will be at the pains to read either the Greek or the Roman, or even the Turkish history, will meet with matter enough there to satisfy him of the truth of this observation.

But I confine myself to the scripture, and in that the history of the Jews is the most remarkable, for indeed it makes up a great part of the Old Testament. Now in that history it is worth our taking notice of, that every degree of public vice, and departure from God's laws, was always punished with public judgments: and, on the other side, every degree of public repentance and reformation was always rewarded with public happiness and prosperity; so that any one that could make a right estimate of the morals of that nation, and how it stood as to virtue and vice, might constantly make a judgment likewise how it would fare with them, as to their outward temporal affairs.

I must confess, that, generally speaking, there is little force in those arguments that are drawn from examples; but in the case I am now upon, I think there is a great weight in them. For though we cannot argue from God's dealing with one person, that he will just deal in the same manner with another; yet as to nations and kingdoms the case is

otherwise, as I before said. For God's dispensations and providences to them seem all to proceed upon one immutable foundation, (which will be the same in all ages and countries,) namely, the expression and vindication of his justice and goodness in this world.

And for my part, I have always been of this mind, that there is no other difference between the history of God's dealings with his own people the Jews, and that of other nations, but this; that in other nations the public events that happened, whether good or bad, though they were taken notice of, yet they passed without any reflection on the true causes from whence they proceeded. The historians did, indeed, often lay their fingers rightly upon the immediate visible, outward occasions, or means, or instruments, from whence their good or bad fortune was derived to them; but they searched no further. They considered only second causes, and took no great notice of the first and principal cause of all things, God Almighty, and his influencing human affairs. They left God, in a great measure, out of their hypothesis, and out of their history. But now, that the world might be awakened to a more hearty belief and sense of his providence, God took care to single out the nation of the Jews; and in them to give us a true pattern or platform of his dealings with all the nations of the world. And for that purpose he ordered, that all the great strokes, both of their departure from God, and of their return to him; and likewise both of the good or bad fortune that did at any time befall that nation, should be faithfully registered, and the true causes of them faithfully assigned; that all mankind might from

thence receive instruction how they ought to behave themselves towards God; and what, according to their different behaviours, they were to expect.

To conclude this point: by all that hath been said, it appears, that the state, and condition, and fortune, of all kingdoms and nations, is the very same with that of the Jews, as it is represented by Achior the Ammonite, in the advice he gave to Holofernes, when he came up with an army against that people. You have the passage in Judith v. 17, &c. *Whilst, saith he, these people sinned not before their God, they prospered, because the God that hateth iniquity was with them. But when they departed from the way that he appointed them, they were destroyed in many battles, after a wonderful sort, and were led captive into a land that was not theirs. But now they are turned to their God, and are come up from their captivity, and have again possessed Jerusalem: Now therefore, my lord and governor, if there be any fault in this people, so that they have sinned against their God, let us consider that this shall be their ruin, and let us go up, that we may overcome them. But if there be no iniquity in this people, let my lord pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.*

Thus it is, and will be always, with all states and nations: if they notoriously sin against their God, this will be their ruin; but if there be not found iniquity in them, it is in vain for any enemy to set upon them; for God will be for them, and their Lord will defend them.

If this which I have said be not sufficient to sa-

tisfy any one about the truth of this point, I might bring other proofs for it. I might, for instance, in the third place, insist upon this, that virtue and piety do, in their own nature, tend to promote the welfare and happiness of peoples and nations; as, on the other hand, all vice and irreligion is destructive of human society: and this without respect to any appointment or decree of God, that things should be managed in this way, but purely in the very nature of the thing.

It is obvious, that virtue and religion lay the surest foundation for all those blessings wherein the happiness of a nation doth consist, that is possible; both by making magistrates to govern well, and by rendering the people easy to be governed; and likewise by furnishing both the governors and the governed with such kind of principles and habits, as cannot fail, with the blessing of God, to produce both peace, and plenty, and victory, and all other sorts of prosperity, in a nation.

As, on the other hand, all vice, and wickedness, and profaneness, and impiety, do sow the worst seeds in the world for the dissolving and breaking in pieces all societies; or, at least, for the so enfeebling them, that they shall either be in a very low, wretched condition among themselves, if they have no enemies, or, if they have any, become an easy prey to the next invader.

But I will not enter upon this argument, because I think the matter needs no further proof. And I would spend the rest of my time in making some application of what hath been said upon this point, to the business of our present meeting on this day.

We are here met together for the solemn humiliation of ourselves with fasting and prayer, before Almighty God, in order to the supplicating his divine Majesty for the pardon of our sins, and the sins of our nation; and the imploring his blessing and protection to the king and kingdom, by continuing those mercies to us we do enjoy; by averting those judgments from us we have reason to fear; and more particularly, by giving a happy issue to that dangerous war in which his majesty, with the kingdom, is now engaged.

And very great reason there is, that you, the representatives of the people of England, should most seriously and solemnly join in this religious office; since the fortunes of the nation you represent did never more lie at stake than at this present.

You have hitherto been acting and endeavouring for the happiness and security of your nation by human methods; and we all put up our daily prayers, that what you have done, and what you shall do, may be for the glory of God, and the good of his church; and the safety, honour, and welfare, of their majesties and their kingdoms. And we hope all will so come to pass.

But now, on this day, both you and we are to think of other methods for the procuring success to our affairs; namely, by having recourse to God Almighty; who, when we have done all that we can, is the Governor of the world, and will do what he pleaseth; but yet will always do that which is best for mankind, and that too which is best for our nation, if we be capable objects of his favour. And to make ourselves such, if it be possible, is our business on this day.

This is, indeed, a seasonable business at all times, but at this time it seems absolutely necessary; since we have reason to apprehend the crisis of our nation, as to happiness or ruin, to be upon the point of approaching.

The judgments of God are now abroad in the world. We have not only rumours of wars sounding in our ears, but all Europe is now in an actual war, and a terrible one; and what the consequences will be, we know not.

Some very great thing God certainly designs to bring to pass in these parts of the world, and that very suddenly. A cup he has mingled for all the nations to drink of; which to some undoubtedly will prove a bitter potion, a cup of God's wrath and fury; to others probably a *cup of salvation*: but how it will prove to us is yet entirely in the will of God. However this is certain, that we of this nation shall have as much our share in it, be it good or bad, as any other in Christendom.

And now after the mention of this, can there be any need to call upon any one to weeping, and fasting, and mourning, and *crying mightily to the Lord, that he would have mercy upon us, and spare us, and our nation, and not give his heritage over to confusion*? Why methinks the circumstances we are in should put us upon so doing, without any other monitors. Indeed we have no humanity, no compassion for ourselves or our country, if we do not.

We should all be of this mind, if we did seriously consider how things stand with us.

We are not that innocent, virtuous, pious people that may certainly reckon upon God's favour, and

think ourselves in all cases sure of his protection: for if the doctrine I have now been insisting on to you, be true doctrine; then we of this nation can but entertain very small hopes of being happy and prosperous. Nay, we cannot but apprehend misery, and ruin, and desolation to ourselves, unless God be abundantly more merciful to us than we deserve. And there can be no way to prevail with him to be so, but an universal humiliation and repentance. And this is the application I desire to make of the point I have been now treating of.

If the measure of God's dealing with nations be always according to the moral state of them; if their good fortunes be dealt out to them according to their virtues, and judgments be inflicted upon them according to their provoking God by their sins, as we have said, good Lord! what a lamentable prospect have we of this kingdom of what may come upon us! and what infinite reason have we thereupon immediately to try all the ways that are possible of making our peace with God, that so iniquity may not be our ruin!

I beg leave to dwell a little on this point, because it is the proper argument of the day.

I do not say, nor do I think, that we of this nation are worse than our neighbours. But this I say, considering how long God hath spared us, and how long we have enjoyed the blessings of peace and plenty, and all sorts of prosperity, (though perhaps with many fears and just apprehensions of danger,) whilst most of our neighbours have been harrassed with wars, and exposed to all the cruelties and miseries of persecutions and devastations; and considering the great privileges and advantages we have

for many years enjoyed, of all the outward means of grace, that could be desired for the eternal salvation of our souls, and that above any other nation under heaven; and withal, how unprofitable we have been under these means, how unthankful to God for them, and what little effect they have had upon us for the bettering our manners; and, lastly, considering how very wicked we generally are, what a world of open gross sins and impieties do reign among us, and what a lewd, profane, hypocritical, atheistical spirit seems to have gone out into the nation, and to prevail upon it; I say, these things considered, we cannot make any very comfortable reflections on our own condition. So far from that, that if, as I said, the measure of God's dealings with nations be taken from their behaviours and moral qualities, and be suited to their merits and deserts, we have as little to hope for as most nations under heaven.

I take no delight in saying these things; on the contrary, it is very grievous; but if ever one may be allowed to run out into a declamation against the vices of the times, it is upon such an occasion as this, and before such an audience as this, that the liberty may be challenged.

For God's sake let us not deceive ourselves, nor think that we are favourites of heaven, merely because we profess the best religion, and are made members of the best church in the world.

For as good as our church and religion is, and as zealous as we seem to be for them, yet never did vice and iniquity of all sorts, and indeed every thing that is contrary to our holy religion, more abound in this nation than at this day.

Give me leave to speak out upon this occasion,

and to tell you some of the crying sins that reign among us, and that deserve your care to put a stop to; and which, if they be continued in, will certainly bring down the vengeance of God upon us.

Where was there ever more atheism and infidelity to be seen in a country that professed the religion of Jesus Christ, than is among us at this day?

We do not perhaps meet with very many that do openly affirm, *there is no God*; for, as bad as we are, God be thanked, we are not yet arrived to such impudence. That is such an affront to the laws and good manners, that it is not to be borne with. But we may meet with several every day, that do affirm the same thing by consequence; asserting such principles from whence it may be necessarily concluded.

For my part, I account it much the same thing, as to the ill effects of the opinion, to deny the being of God, as to deny the being of angels, and spirits, and immaterial souls; to deny the being of particular providence; to deny the natural difference between good and evil; to deny another life after this, wherein good men shall be rewarded, and wicked men punished; to deny the liberty of human actions; and to say that all things which we do, we do by a fatal necessity, and we cannot do otherwise: and yet we may every day meet with men of these principles, nay, and that laugh at all those that maintain the contrary.

But then, as for the business of Jesus Christ, and that which we call the Christian religion, what a very little do a great many among us make of that! To talk of Christ's being sent for the Saviour of the world, and that he died to procure the pardon of our sins, and that we must believe all the scripture

doctrines concerning him, and worship him as a God ; why what stuff is this to a great many of the refined spirits of our age ! It is very well, if they can so far prevail with themselves as to own the being of God, and to acknowledge their obligation to the duties of moral honesty and justice, which natural religion teacheth : but as for Jesus Christ, and the Trinity, and the sacraments, and all revealed religion ; they beg your pardon for these things, they are too nice and subtile for them to meddle with. Not but that they are good Christians all the while : for they can come to our churches and to our sacraments too, if there be occasion ; because indeed they will always be of the religion of the country where they live. But at the same time they do this, they do no more really believe, or expect any spiritual benefit in our religion, nor look for any more salvation from Christ Jesus, than they would expect from Mahomet, if they should live in Turkey.

But this is not all. Even among those that do believe in Jesus Christ, and own his religion ; yet what little regard have they, generally speaking, to his worship and service !

It is very well, if they now and then afford their presence on Sundays, at the public religious assemblies. I will not examine with what designs and for what ends they come thither, nor how devoutly and religiously their hearts are affected during the time they are there ; I say, it is very well that they are there at all.

But even of those that do come thither, and do once a week seem to have a sense of public religion ; I say, how few are there of them that take any care

of worshipping God, either in their families or in their closets ?

Why, if a man were truly religious, he could not pass a day without solemn addresses to his Maker, and to his Redeemer. He would pray in the closet constantly ; and if he had a family, he would pray with them constantly ; and if he had no family, he would constantly resort to those places where he might pay his tribute of public prayer and praises to God, unless he had urgent business to hinder him.

But is there any thing of this to be seen among us, except in some few persons here and there ? Are there not twenty families for one that live without so much as the show of any devotion ; without any sort of prayer or worship of God in their houses ? Nay, and I am afraid I may say, there are twenty for one, even of private persons, that live without devotion in their closets ; that never call upon God, never renew their vows to their Saviour, never pay him any homage, except perhaps once a week in a formal way, when the custom of the country obliges them to resort to the church.

The truth is, so little sense have most of us of religion and devotion ; so little regard of our duty to God, and our dependence upon him, and expressing that dependence, either in private or in our families ; that were it not for that happy institution of the Lord's day, on the which we are obliged, by the laws of God and man, to meet together for the worship of God, we should hardly see any face of religion among us, and in a little time should scarce be distinguished from heathens.

But yet this is not the worst of our case. Our

gross immoralities ; that horrid lewdness and debauchery, that is every where to be observed in our days, doth still increase our guilt, and cry to heaven for judgment upon our nation.

It would make a man's heart ache, that has any sense of God or religion, to think of the riots, the drunkenness, the continued course of spending our time, and our parts, and our substance, in revelling and gaming, and all manner of such excesses that are daily practised among us. And yet at the same time the men that thus live think themselves very honest men all the while.

It would really amaze a man, and put him upon admiring God's patience, that he doth not presently confound the world, if he did seriously reflect on the many filthy, lewd speeches and actions, the numerous wicked intrigues of lust, the infamous whoredoms and adulteries that are, without any sense of shame, daily carried on and acted among us, and that by persons too that have the face to shew themselves at our holy assemblies.

Especially, if to these be added the infinite lies, and cheats, and perjuries, which our land groans under ; the blasphemous oaths and imprecations, the Damn-me's and Sink-me's ; the horrid profanations of the name of God, and all things sacred, that are in every place, in every street where we pass, belched out, in contempt of the Almighty and his laws ; by all sorts of persons, of all sorts of qualities, from the beggar in the street to the man of honour ; and that for no other reason in the world, but because it is their humour or their custom.

And, lastly, to fill up the measure of our ini-

quities, to our other reigning vices we have added that of hypocrisy too ; which, one would think, should not often be found among so much profaneness.

How many of us make a mighty noise with religion, and are zealous even to bigotry in the defence of it, and yet have not one grain of inward sense of what it obligeth them to ! Nay, so far from that, that if religion be but in their mouths ; if they do but appear zealous enough for the protestant cause ; if they can but cry loud enough, *The temple of the Lord, The temple of the Lord*, as the Jews did in the prophet ; they matter not how contradictory their actions are to the precepts of that religion they do profess. Their zeal for so good a cause will sanctify all their other actions, be they never so wicked and unjust.

But if this be not hypocrisy, there is no such thing in the world. Sure I am, it was this sort of carriage that God so often reproves the Jews for, by his prophets ; and upon account of which they are so often reproached as a generation of hypocrites, and for which he threatens them with utter destruction.

O, my brethren, what have we to say to these things ? If the case be thus with us, as I am afraid it is, what plea have we to put in for ourselves ? If God should let loose our enemies upon us, the enemies of our nation and of our religion, and should give us over as a prey unto them, what have we to reply ? Truly nothing that I know of, except that of the Psalmist, *Righteous art thou, O Lord, and just are thy judgments.*

But we trust God's lenity and forbearance and mercy is as great to public societies and kingdoms,

as it is to private persons ; and that we may apply those expressions to our nation which David uttered with reference to himself ; *O Lord, if thou shouldest be extreme to mark what is done amiss, O Lord, who may abide it ? But there is mercy with thee, that thou mayest be feared.* Ps. cxxx. 3.

When the iniquities of a people are at the full, God will not fail to punish them. But whether ours be so or no, he only knows. We hope, though they be very grievous and crying, they have not exceeded the measure of God's patience, and that there is yet left a place for repentance. This is, indeed, the only plank we have to trust to, that can save us from shipwreck ; and therefore we ought to lay hold upon it.

Let us therefore this day, every one of us, if we have any kindness for our native country ; if we have any respect to that dear place, where we and our ancestors, and all our relations and kindred, for many generations have lived so happily ;

If we have any zeal for, or regard to, that excellent church, and that holy religion, that God did in so extraordinary a manner plant among us ; and for the preserving of which in our land his care and providence hath so often and so wonderfully appeared ;

If we have any concernment for many thousands of innocent souls, who without their own fault may deeply suffer for the nation's sins ;

Lastly, If we have any bowels of compassion to those dear children of ours, that God hath given us, that we may transmit to them, and their children after them, that birthright, and those privileges, and that excellent religion we received from our fathers ;

I say, if we have any sense of these things, let every one of us this day, most sincerely apply ourselves to the service of God, in all the ways of a serious virtue and piety. Or if we have been careless of this matter heretofore; or, which is worse, have been lewd or wicked in our lives; yet let us now at last heartily repent of it. And with prayers and tears, and the most solemn resolutions of amendment, prostrate ourselves before the throne of grace; imploring and beseeching God's pardon and forgiveness, and, if it be possible, a lengthening of our tranquillity.

O let us not refuse this opportunity of doing the greatest kindness and the best service to our country that we possibly can. And therefore let us not only heartily bewail our own sins, but the reigning impieties and wickedness that our nation stands accountable for.

Now is the time, if ever, that we are all concerned to be importunate with God for ourselves and our country.

And a fitter prayer for this purpose cannot be composed for us, than that which Daniel put up to God for his nation, and that at such a solemn time as this, when, as he tells us, he had *set himself to seek God for his people, by prayer and supplication, with fasting, and sackcloth, and ashes.*

The prayer is in the ninth chapter of his prophecy; and I shall conclude with it, and I earnestly beg of you all to join with me in it.

O Lord, the great and dreadful God, that keepest the covenant, and shewest mercy to them that love thee, and to them that keep thy commandments;

We have sinned, and done wickedly, and have committed iniquity, and have rebelled, even by departing from thy precepts and from thy judgments.

O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and the inhabitants of Jerusalem, because we have sinned against thee.

But unto the Lord our God belongeth mercy and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us.

O Lord, according to all thy righteousness, we beseech thee, let thy anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

Now therefore, O God, hear the prayer of thy servants, and cause thy face to shine upon thy sanctuary.

O God, incline thine ear, and hear; open thine eyes, and behold the city which is called by thy name.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O our God: for thy city and thy people are called by thy name.

And whilst Daniel was thus praying and confessing his sins, and the sins of his people, unto the Lord, and supplicating for his city Jerusalem; behold the angel Gabriel was sent unto him from the Lord, with the glad tidings that God had heard his

prayer for Jerusalem, and that it should be built, and the Lord would dwell in it.

O may we all thus fast and pray, as Daniel did, and may God Almighty give us such a return of our prayers, Amen, O God, for Jesus Christ his sake : To whom, &c.

SERMON IX.

PREACHED AT

ST. GILES'S IN THE FIELDS, JUNE 28, 1691.

PHIL. iv. 8.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

I HAVE the two last Lord's days made it my business to treat of this text in a way that I have thought did most tend to the informing your judgments; and to that purpose I have raised several observations, and drawn several inferences from it.

I mean now to treat of it in another way, and apply myself wholly to the pressing you to the practice of it.

And, indeed, the nature of the sermon I am to make doth call for this from me. For I am now to take my leave of you; this being the last time, in all probability, that I shall preach among you as your minister: and therefore, I suppose, good advice and exhortation will more become me, at this time, than a close discourse upon a text.

And yet my text doth afford matter enough, without straining it for such a purpose: nor, indeed, do I know a text in the Bible that I could more willingly pitch upon to leave with you as the last advice I

would give you, and as the sum and conclusion of my preaching among you, than these words of St. Paul I have now read to you.

Let me, therefore, at this time, address myself to you all, as the apostle here did at the conclusion of his Epistle to the Philippians, *Finally, brethren, whatsoever things are true, &c.*

Here are a many great things recommended by the apostle to our thoughts and pursuit. If we would make a distribution of them, I believe they will all naturally enough fall under these four heads. For the things here recommended are not so many as the words by which they are expressed, there being several words used in this enumeration that are of the same importance, and seem to express much the same thing.

The four heads I would reduce them to are these:

I. A constant adherence to the true religion.

II. Honesty and justice in our dealings.

III. A life of strict purity, in opposition to sensuality and lewdness.

IV. The adorning the doctrine of God we do profess, by the constant practice of every other thing that is virtuous or commendable, or well thought of by mankind.

This, as I take it, is a fair account of the parts of this text; and these I shall make the heads of my following exhortation.

I begin with the first: *Finally, my brethren, whatsoever things are true, think on those things.*

The truths that St. Paul here exhorts them to think on are undoubtedly the truths of the gospel of Jesus Christ, which he had delivered to them. These he would have them to think upon, and per-

sist in, and never to be prevailed upon by any temptation to depart from them.

Let me now apply this advice of his to you. It is the particular blessing of God to this kingdom, and an inestimable blessing it is, that he has not only vouchsafed us the light of his gospel for many years, but he has also taken care that the truths of it should be delivered to us with greater purity and sincerity, and freer from the mixtures of error, than to most, I was going to say than to any other, people in the world.

If it lay in your way to make observations concerning the state of religion in other countries, nay, or but to read the accounts that are given of it, I am sure you would be convinced how exceedingly happy we of this church are above all the churches in Christendom.

O, therefore, let us all firmly adhere to the truths we have been taught; to the truths we have hitherto made profession of: and let us firmly adhere to that church which hath held forth these truths to us, and taught us this profession.

We do not pretend that any church is infallible, and therefore not ours: but this we dare say, and we can justify; that if we take our measures concerning the truths of religion from the rules of the holy scriptures, and the platform of the primitive churches, the church of England is undoubtedly, both as to doctrine and worship, the purest church that is at this day in the world; the most orthodox in faith, and the freest on the one hand from idolatry and superstition, and on the other hand from freakishness and enthusiasm, of any now extant.

Nay, I do further say, with great seriousness, and

as one that expects to be called to account at the dreadful tribunal of God for what I now say, if I do not speak in sincerity, that I do in my conscience believe, that if the religion of Jesus Christ, as it is delivered in the New Testament, be the true religion, (as I am certain it is,) then the communion of the church of England is a safe way to salvation, and the safest of any I know in the world.

And, therefore, I do exhort you all in the name of God, steadfastly to hold and to persevere in this communion.

Here you have the *things that are true*. Think of them, and embrace them heartily; and live and die in the profession of them. This is the doctrine I have always taught you, and, by the grace of God, I mean to practise accordingly.

II. The next thing I have to recommend to you, from these words of the apostle, is universal honesty and justice, and righteousness in your conversation. *Whatsoever things, saith he, are true, whatsoever things are honest, whatsoever things are just; think on these things.*

You see I join these two words *honest* and *just* together, as importing the same thing. Though yet I am aware that the word we here render *honest* is often used in another signification, that is to say, for *grave* or *venerable*: but since that other signification falls in most properly under my last head, I wave it here, and take the word as our translation renders it.

Indeed, it is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions.

Whosoever can allow himself in the practice of

any dishonest, knavish, indirect dealing, let that man be never so orthodox in his belief and opinions, yet I am sure he is no true Christian.

O, therefore, let me exhort you all, whatever interests you have to serve, whatever dealings you are to engage in, to be always strictly just and upright in your conversation. Use no tricks, practise no ill arts for the serving your ends; but in all your transactions with men deal with that simplicity, and integrity, and good conscience, that becomes those who would be accounted the disciples of him who was the most innocent, the most sincere, and the least intriguing person in the world.

Assure yourselves no dishonesty can prosper long. Whatever turns you may serve by it at present, yet you will bitterly repent of it some time or other. But righteousness and justice doth establish a man's ways: and the upright man, though he is not always the richest, yet always walketh most surely. And as for the final event of things, remember this, that God Almighty has pronounced, that *no unrighteous men, no covetous, no liars, no extortioners, shall enter into the kingdom of heaven.* But to go on.

III. The next thing I have to exhort you to, from the words of my text, is the practice of purity. For after the apostle hath recommended the pursuit of things that are true, and the things that are honest and just, he next adds, the things that are pure; meaning hereby, that we should study to be pure, and chaste, and temperate, both in our hearts and lives; avoiding all excesses, and lewdness, and sensuality.

And if he thought it convenient in that age of strictness, and severity, and devotion, to put the

Christians in mind of this ; I am sure it is not only convenient, but necessary to do it, in this age of ours, when luxury and debauchery, when whoredom and drunkenness, and all sorts of vices that are contrary to purity, are grown to that height among us, that we seem to defy God Almighty by our impudent practice of them, and provoke him to give us up to destruction.

I pray God make the whole nation deeply sensible of the folly and wickedness, as well as of the danger and dreadful consequences of these practices. And as for you who are here present, let me bespeak you in the words of the apostle ; *Dearly beloved, I beseech you, as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul.* I beseech you, as you have any honour for your Lord and Master, as you have any regard for the preservation of a sense of religion in your minds, as you have any concern for your health, for your estates, for your families ; as you have any respect to the public, that effeminacy, and sottishness, and diseases, may not be entailed upon our posterity. Lastly, as you love your own souls, and hope ever to see the face of God in heaven, learn to live soberly, learn to live chastely, learn to practice purity and temperance in all your conversation. Avoid whoredom and drunkenness, as you would the plague ; for certainly they are the worst of plagues to them that use them : for other plagues do only put our bodies in danger, but these do endanger both our souls and bodies. Nay, as to the one (I mean our souls) they will prove certain inevitable destruction, without repentance and reformation.

I know these things are made slight matters of

by a great many among us: but assure yourselves God will not account them so; it is certain he will not, if we may believe his word; for it is there told us expressly, that *whoremongers and adulterers God will judge. And withal, that neither adulterers, nor fornicators, nor unclean persons, nor drunkards, shall ever inherit the kingdom of God, or of Christ.*

IV. I proceed to the last head of advice that is given in my text. The apostle, having instanced in three things necessary to be daily thought upon and pursued by all Christians, viz. truth, and honesty, and purity, leaves off to meddle any further with particulars, and sums up the rest of his advice in generals. And that sum comes to this; that as we are Christians, we should not only take care of the three forementioned things, but should make it our business to improve ourselves in every other sort of virtue, nay, in every other sort of thing that is praiseworthy, or that is well esteemed of among mankind. So that really it should be the endeavour of our lives to render ourselves as excellent, and as exemplary for all sorts of amiable qualities, as it is possible for men to be in this world.

This I take to be the full meaning of those four expressions that follow in my text, *Whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.*

And now, brethren, see from hence what your obligations are. You that have such a glorious light vouchsafed you, such unvaluable promises, such mighty assistances made over to you by the gospel of Christ; you must in reason imagine, that in re-

turn of these great advantages, great things are expected from you.

It will not satisfy your engagements that you do believe and profess the gospel; that you do no wrong to your neighbours; that you are neither given to lewdness nor drunkenness; (though yet even these, as the world goes, are very great things; and could all men that profess Christianity truly say this of themselves, we should see heaven upon earth.) But your Christianity obliges you to aspire after greater things: you must get yourselves possessed of the whole circle of virtues; you must be kind and charitable, as well as just and honest; you must be modest, and meek, and humble, as well as temperate and chaste.

Nay, not only so, but you are to labour after all these several virtues in the full latitude and extent of them, even to that degree that every thing which hath but the *appearance of evil* is to be avoided by you. You are not only to abstain from acts of injustice, but even from doing a hard thing to any one; you are not only to keep yourselves within the known limits of temperance and chastity, but to avoid all those things that border upon the vices opposite thereunto; and so as to all other instances. If any thing be of ill report, and looks infamously to the sober part of mankind; why that very consideration is enough to deter you from the practice of it: for you are to recommend your religion to all the men in the world by all the ways that are possible.

In a word, you are to endeavour to be as free from blame in your whole conversation as you possibly can; and not only so, but to be as good, and

to do as much good as your circumstances will allow you.

This now is to be a Christian indeed; by thus endeavouring, you truly walk worthy of that high and heavenly calling wherewith you are called, and you do (as the apostle advises) *adorn the doctrine of God in all things*; and happy, extremely happy are they that do thus; for great is their reward: great even in this world, in the solid peace and assurance of God's favour which they here enjoy, and which indeed far exceeds all the blessings that the earth can afford; but exceedingly great in the life to come, when Jesus Christ shall come with all the powers of heaven to do honour to those that have thus here honoured him.

Thus have I gone through all the parts of my text; but I do not think that I ought so to leave it. I have given you an account of the things that St. Paul hath here directed us to, to be the main pursuit of our lives. But I think likewise it will be proper to speak something of the methods of that pursuit, or the means which we are to observe, if we would practise this text; and here I am to begin anew with my advices. Several things I have to represent upon this occasion, and to exhort you to. I am not much solicitous whether they strictly belong to my argument or no: but I desire to leave them with you, as things that I judge to be very useful, and which I wish may be ever remembered by you.

And the first thing I would exhort you to is this; that you would endeavour to possess your minds with a hearty sense of God Almighty, and the absolute necessity of being seriously religious.

I do not mention this, as if I thought there was any need to caution you against atheism or infidelity; for I hope not many among us are inclined that way. Mankind are naturally disposed to believe a God and religion; and since through God's blessing it is Christianity that is the religion of our country, and in which we have been all educated, I look upon an atheist or an infidel among us to be a sort of prodigy, a strange unusual creature, vastly different from those of his own kind.

But here is the thing. Though most of us profess religion, and the true religion, yet many of us have no lively or hearty sense of it. We use religion as we do our clothes. They are very convenient, nay, perhaps necessary, and therefore we wear them, and for the particular form or mode of them, we follow, as to that, the custom of the country where we live. Yet as the clothes we wear do not alter the complexion or features of our body, so neither doth the religion we profess any more affect the temper of our souls. We serve ourselves in both cases of the outward conveniences that are to be had by them, but we are still the same persons, both as to our outward and inward lineaments.

But, alas! this is a very sorry way of being religious, and will do us no great kindness. We may perhaps reap some secular advantages by it, but yet even the very trouble and pains it puts us to, do equal the conveniences we have from it. The men that live thus are just served like those that work in rich mines; they are daily employed about gold and silver, or gems, and they work hard, and they have their day's wages for their labour; but they

are not a whit the richer for the treasures that come into their hands.

Your religion will never serve you to any extraordinary purposes, till your hearts be affected with it as well as your understandings. Let me therefore advise you, as you love either your happiness in this world or in the next, make it your principal care to get a lively and vigorous sense of God impressed upon your minds; and look upon it as the greatest interest you have to carry on, the greatest business you have to do in this world, (as it really is,) to approve yourselves to this God, by a sincere endeavour in all your conversation, to walk as his Son Jesus Christ hath taught you. If you do this, you will certainly find the sweet and comfort of it both here and hereafter.

When all is said, it is a vain thing for any man to expect a tolerable easy passage through this world, unless he have the hopes of God's favour to support him under the multitude of evil accidents, which the state of human life will necessarily expose him to. And as for the other world, without these hopes he is perfectly lost: and to be able to entertain any rational hopes of God's blessing and favour, is a very vain thing likewise, unless we make it our business with our whole hearts and souls to serve and please and obey him.

There are a great many rules and maxims that we use to give to our friends or our children for the making their fortunes; and I cannot deny but they are exceeding good ones. Thus, for instance, we advise them to get a true understanding of their business, and to pursue it diligently; to keep out of

ill company, to avoid drinking or gaming, and lewdness, and to study the tempers and humours of mankind, and to learn to apply themselves dexterously to those they have occasion to converse with: why these and such others are excellent rules, and most worthy of all men to be studied and practised. But still there is one rule above all these, and without which all the other will signify very little to the making a man's life easy and comfortable; and that is, to preserve a lively sense of God upon our spirits, to have his fear always before our eyes, to love him above all things, to value his favour more than life, and to dread his displeasure as the worst of evils. If we can but once get our souls into this frame, we have done our business both for this world and for eternity; all the other particular rules and advices will be in a great measure superfluous: for he that is possessed of this good principle will of course naturally fall into the practice of them. And besides this fear and love of God in our hearts, as it is the most effectual means, according to the usual disposition of the divine Providence, to put us into good circumstances of living; so it is the only means of making our circumstances happy to us, if they be good; or of making them easy and supportable, if they be bad.

I do therefore most earnestly recommend it to you, as you desire that either you or yours may prosper; nay, as you would not be very miserable, be not contented with a superficial outside religion, but affect your minds as deeply as is possible with a sense of God, and what you owe to him; and endeavour to impress the same sense upon your friends and children, and all that are about you.

The truth of it is, so much doth our present happiness, as well as our future, depend upon this belief of God, and love to him, and hopes of his favour, that were it not for this, the present world, with all the imaginary pleasures and glories of it, would appear to all wise and good men, not only an empty, dull, unsatisfactory place, but a dismal melancholy prison. If it was supposed that all things here were the effects of blind chance or fatal necessity, and that there were no wisdom and goodness that did preside over the world, or took care of mankind, no considering man could desire to live here.

The second thing I would leave with you is this, that after you have got into your minds a hearty sense of God and his providence, and his presence and goodness, so as that you mean to make it the business of your lives to recommend yourselves to him; you would, in the next place, take care to keep up that sense by a constant and daily worship of him.

For God's sake, and for your own soul's sake, do not neglect your prayers. You must never think that God will bless you, if you do not make a conscience of daily paying him your tribute of honour and worship.

Be sure, therefore, you be constant in your private devotions. As you every day receive the renewed pledges of God's love and goodness towards you in a thousand instances, so let every day your affection and gratitude be expressed to him by hearty prayer and thanksgiving. This is absolutely necessary to be done, as I have often told you, if you mean to preserve any hearty sense of religion in your minds.

But besides this, I have another thing to recommend to all those that have families: they are heads and governors of a society. For, indeed, the first notion of society is that of a family. Every family is a little kingdom; and every kingdom is, or ought to be, a great family. Now, is it natural, is it decent, that there should be any society upon earth, wherein God should not be owned and worshipped? And yet, woe be to us, how many thousands of families are there in this kingdom, nay, I am afraid, even in and about this city, wherein God is not so much as named in public, unless perhaps by the way of affront, by the way of cursing or swearing!

We deservedly complain of the great looseness and profaneness and irreligion that hath overspread the face of this nation. O! I doubt a great deal of the blame of it lies upon the householders, the masters of families among us. If they would take better care of their children and servants, and let them know what it is to worship God, things would not be so bad among us. But how can we expect better, when there is no religion either taught or practised in our houses? We give our domestics opportunities enough of learning all our bad qualities, but we give them none of learning our good ones, if we have any.

They see us offending God by many rash words and sinful actions; but they do not see us repenting and asking God's pardon by our solemn prayers and applications to the throne of grace. Let us therefore seriously lay this point to heart. I am sure we have just cause to do it. Let us bring religion into our families, and not be contented that once a week some of our people in their turns should hear some-

thing of it. Let us every day call our family together, and pay our common tribute of prayer and praise for the mercies we do daily receive in common.

Methinks our Saviour seemed to have a respect to this very duty, and to charge it mightily upon us, when he made us that gracious promise, that even *where two or three were gathered together in his name, there would he be in the midst of them*. Sure his words have most naturally a respect to the worship of God that is performed in families; as hath likewise the very contrivance of the Lord's Prayer: all the petitions thereof being so framed as to be most proper to be said by more than one, and yet too when we have shut our doors for that purpose. But,

Thirdly, as you ought to take care about the worship of God in your closets and in your families, let me add, that it equally concerns you to frequent the more public worship of God in his own house. It is a bad sign of some very ill principle or other, for any man to be much a stranger there. Even to have the liberty and opportunity of worshipping God in public, is one of the greatest blessings and privileges that we can have in this world; and hath by good men always been so accounted. Now sure, if we have this notion of it, we shall think ourselves mightily concerned to take all opportunities that come in our way, not only on Sundays, but on other days, of resorting to the public assemblies, and joining with them in the solemn sacrifice of prayer and thanksgiving; and thinking it a good day to us, wherein we have thus employed ourselves.

The sacrifices of this kind that we offer to God

with an honest and devout mind, we cannot doubt will always find acceptance, and produce their effects ; nay, perhaps, when our closet-prayers will not. For there are certainly more promises to public prayers than to private ones : though yet both are very good, nay, both are absolutely necessary. But to proceed.

Fourthly, being upon this argument of the means and instruments of religion, you may be sure I cannot omit the mentioning of another thing, as one of those points that I would most seriously recommend to you ; and that is, the solemn observation of the Lord's-day.

I am not for laying stress upon the keeping of this day, or any other, more than the nature of the thing requires. I am sensible that the doctrine about the observation of the sabbath, as it is delivered by some men, is superstitious enough, and oftentimes, where it is believed, proves rather a snare to men's consciences, than of use to make them more religious. Far therefore am I from desiring you to be nice and scrupulous about the punctilios of the Lord's-day service. The laws both of God and man have, in that matter, left a great deal to your own discretion, and the circumstances you are in. But, however, thus much is necessary, that every man who professeth himself a Christian, should bear a constant religious regard to the Lord's-day, by devoting it to spiritual uses, more especially the public worship of God.

I do not much doubt of the truth of the observation which some good men have made, viz. that a man shall prosper much better, both in his spiritual and temporal affairs, all the week after, for his care-

ful observance of the Lord's-day. And I am likewise of opinion that those men have little or no sense of religion, that make no conscience of sanctifying that day, or that put no difference between it and other days. Sure I am, were there nothing of a Divine command for the setting apart this day to religious uses, (which yet I believe there is ;) yet it is one of the most prudent and useful constitutions that ever was made. So that even upon that account, all men that have any honour for God, or zeal for the public good, should think themselves obliged to observe it.

The benefits of it are indeed unspeakable. Not to mention the civil or temporal conveniences of it, in truth, to the keeping up the religion of this day, we owe, in a great measure, that the very face of Christianity hath hitherto been preserved among us. And were it not for this, for any thing I know, most of us, in a very few years, would become little better than heathens and barbarians. And so great an influence towards the making men better, or at least keeping them from growing worse, hath this practice always had, that you may observe the most profligate men among us, who for their wickedness come to an untimely end, do generally impute their falling into those sins which caused their death, to their breaking their sabbath, as they commonly express it. But,

Fifthly, let me, upon this occasion, put you in mind of another thing, which by many of us is too much neglected; and that is, the taking all opportunities of coming to the holy sacrament.

I have often spoken to you about this matter, and I now desire to remind you of it. There are little

hopes you will ever make any great progress in virtue and holiness, till you can bring yourselves to a frequent and constant participation in this holy mystery. Because, indeed, this is the solemn ordinance that Christ hath appointed for the conveying his grace to us, and enabling us to overcome our sins, and grow daily in virtue and goodness.

I know we have generally many and inveterate prejudices to this matter: but assure yourselves they are mere prejudices, and no good reasons. Every man that means or designs honestly, and endeavours to lead his life as a Christian ought to do, may certainly, with as little scruple, come every month to the communion, as he may come every week to say his prayers, or hear a sermon. Nay, and I say further, if a man do not so lead his life that he may approach to the sacrament every month, nay, every week, nay, every day, if there be occasion, I am afraid that he doth not live so as to be fit for it, though he comes but once in a year, or once in seven years. For the dueness of your preparation doth not depend upon your setting aside so many extraordinary days for the forcing yourselves into a religious posture of mind, but upon the plain natural frame and temper of your souls, as they constantly stand inclined to virtue and goodness. A man that seriously endeavours to live honestly and religiously, may come to the sacrament at an hour's warning, and be a worthy receiver. On the other side, a man that lives a careless or a sensual life may set apart a whole week or a whole month, for the exercising repentance, and preparing himself for the communion, and yet not be so worthy a receiver as the other, and yet he may be a worthy receiver too,

provided he be really honest and sincere in the matter he goes about; and provided that he remember his vows afterward, and do not sink again into his former state of carelessness and sensuality.

But to return to my point. I do verily think that most of the doubts and fears and scruples that are commonly entertained among us, about receiving the sacrament, are without ground or reason; and that every well disposed person, that hath no other design in that action, but to do his duty to God, and to express his belief and hopes in Jesus Christ, and his thankfulness to God for him, may as safely at any time come to the Lord's table, as he may come to church to say his prayers. And if the case be so, (as I believe it is,) then of what a mighty privilege and benefit do they deprive themselves, who, when they have so many opportunities, do so seldom join in that solemn institution of our Lord, which (as I said) was designed for no other purpose, but to be the means of our growing in grace and virtue, in love to God and to all the world?

O therefore, my brethren, let me beg of you not to be strangers at the Lord's table. But I need not beg it of you; for I am sure you will not, whensoever it shall please God to put it into your hearts seriously to mind the concernments of your souls; and to be heartily sensible of the need you stand in of the grace of Christ, for the leading a holy and pure life.

I have but one thing more, in the sixth place, to leave with you, and I have done. It is not indeed of the nature of those things I have last recommended to you, that is, a means or instrument of growing more virtuous; but it is a principal virtue

itself: and I do therefore recommend it to you, because it is at all times useful, at all times seasonable, but more especially it seems to be so now; and that is, that you would walk in love, and study peace and unity, and live in all dutiful subjection to those whom God hath set over you; and endeavour in your public stations to promote the public happiness and tranquillity as much as is possible: but by no means, upon any pretence whatsoever, to disturb the public peace, or to be any way concerned with them that do; by no means ever to engage in any party or faction, and least of all, any faction in religion which is grounded upon a state point.

I am sorry the posture of things among us gives me occasion to mention this matter; but it is too visible, to what a height our animosities and contents are grown; and what the consequences of them may be, unless there be a timely stop put to them, I tremble to think.

With men's differences as to their notions about politics, I am not concerned; let men frame what hypotheses they please about government, though I do not like them, yet I do not think myself bound to preach against them: but when these differences are come to that pass, that they threaten both the civil and ecclesiastical peace, there, I think, no minister should be silent.

Church divisions, God knows, we have, and have always had too many; but it is very grievous that those who have always declared themselves the friends of our church, and enemies to schism, should, at this time of day, set a helping hand to promote a separation.

And yet it seems to this height are our differences come. Some people among us, that formerly were very zealous for the established worship of the church, are now, all of a sudden, so distasted with it, that they make a scruple of being present at our service. Nay, some have proceeded so far as to declare, I know not upon what grounds, open war against us, and set up separate congregations in opposition to the public.

What is the meaning of this? Hath schism and separation from the established worship, which heretofore was branded as so heinous a sin, (and deservedly too,) so changed its nature all of a sudden, that it is become, not only innocent, but a duty?

Have we not the same government, both in church and state, that we formerly had? Have we not the same articles and doctrines of religion publicly owned and professed and taught, without the least alteration? Have we not the same liturgy, the same offices and prayers used every day, that have always been? What is there then to ground a separation upon?

Yes, but the names in the prayers are changed, and we cannot pray for those that are now in authority, as we could for those that were heretofore.

But how unreasonable is this, when St. Paul has bid us to put up *prayers and supplications and intercessions for all men*; especially *for kings, and all that are in authority*. Doth he make any restriction, any distinction, what kings, or what persons in authority we are to pray for, and what not? Doth he not expressly say, we must pray for *all men, and for all that are in authority*? And doth not

the reason of this exhortation imply as much, if his words did not? namely, *that we may lead quiet and peaceable lives, in all godliness and honesty.*

But I pray consider what this doctrine leads to. If this principle be admitted to be good divinity, then farewell all the obligations to ecclesiastical communion among Christians: for what government is there in the world that will not meet with such subjects as are not satisfied with it? and if that dissatisfaction be a just reason to break communion with the established church, what ligaments have we to tie Christians together? What will become of *holding the unity of the Spirit in the bond of peace?* What is the consequence of this, but endless schisms and separations?

But further, I wish these persons would consider what an unaccountable humour it is to make a rent and schism in the church upon a mere point of state.

Great revolutions have happened in all ages and in all countries, and we have frequent instances of them in story. But I believe it will not be easily found, that ever any Christians separated from the church upon account of them. Still they kept unanimously to their doctrine and their worship, and never concerned themselves further in the turns of state (how great soever they were) than peaceably to submit to the powers in being; and heartily to pray to God so to prosper their government, and direct all their affairs, that all their subjects *might lead quiet and peaceable lives under them, in all godliness and honesty.* But when, in a revolution, a prince was advanced to the throne, that they looked upon to be a good man, and an encourager of the true religion; in that case they did not only readily

submit to him, but acknowledged it as the great blessing of God to them, that he had raised up such a man to rule over them. This was the notion, and this was the practice of the primitive Christians as to this matter; I may indeed say of the Christians in all ages. And whatever you may have heard to the contrary, I doubt not to say, that this is the very doctrine of the church of England.

Let me therefore exhort all of you to be followers of peace; to promote public unity and concord as much as is possible; to *study to be quiet, and mind your own business*; to be more concerned for your country and nation, than the interest of any single man in it; heartily to submit to the government; and not only so, but to thank God for the blessings you enjoy under it, and most earnestly to pray for the continuance of them. Lastly, never to espouse any party or faction against the government, nor ever to be driven away from the communion of the church, of which you have always professed yourselves members, by any of the pretences which some warm men may suggest to you. This I dare venture to say, how uneasy soever some of you now may be in joining with our prayers, you will at last be ten times more uneasy in separating from us. For faction has no bounds, and God knows whither it will lead a man at last. Were there nothing else but the heat and turbulency, the passion and peevishness, the bitter zeal and uncharitableness, that the being of a party doth naturally engage men in; I say, were there nothing else but this, no man that consults the peace of his own mind would for any consideration leave the public communion, and espouse the cause of a separate interest. But there are worse

consequences than these, and I pray God we may never feel them.

And now I have done with my exhortation. And I have spoke my thoughts very freely to you. And I hope you will receive what I have said with the same kindness that I mean it. And truly I have no reason to doubt of it, after so long an experience as I have had of your civility and candour. Indeed, during all the time I have been among you, (which hath been now near sixteen years,) I have been so kindly treated by you, and have received so many testimonies of your good-will, that I cannot but take this opportunity of publicly acknowledging my obligations to you, and returning you my solemn thanks for them.

I cannot indeed say that I have done my duty as I ought; and I heartily beg of God to forgive all my defects: but I have this satisfaction, that I have sincerely endeavoured, in all my preaching, to instruct you in the true doctrine of the gospel, and to teach you the right way that leads to salvation. And I am so certain that I have not been mistaken myself, nor misled you in that matter, that I dare with confidence address myself to you in some of the words of the apostle, which do immediately follow after my text, viz. *Those things, which you have learned, and received, and heard from me, do: and the God of peace shall be with you.*

I shall ever bless God for that providence of his which placed me among you; and as I shall always and do earnestly desire all your prayers for me, so I shall always heartily pray for you, that God would guide and prosper you; that his good providence would always watch over you for good; that he

would bestow upon you, and your children after you, all sorts of blessings needful and convenient for you; and especially, that he would deliver you from every evil work, and preserve you to his heavenly kingdom.

This, God of his infinite mercy grant, &c.

S E R M O N X.

PREACHED BEFORE

THE LORDS SPIRITUAL AND TEMPORAL, IN THE
ABBEY CHURCH AT WESTMINSTER, ON
NOVEMBER 5, 1691.

ROM. x. 2.

*For I bear them record that they have a zeal of God, but
not according to knowledge.*

THESE are St. Paul's words, and he spoke them of the Jews, those unbelieving Jews, that were so tenacious of the traditions of their fathers, and so utterly averse to any reformation of religion, that though it appeared by undeniable evidence that Christ Jesus was by God sent into the world for that purpose, yet did they to the last stand out in their opposition of him and his gospel, even to the final rejection of their nation.

To these people doth St. Paul, in this chapter, express a great compassion, heartily wishing and praying for their conversion. *Brethren*, (saith he in the first verse,) *my hearty desire and prayer to God for Israel is, that they may be saved*: that is, that they may come to the knowledge of the truth in Christ Jesus, and by that means obtain everlasting salvation. And one reason why he was thus concerned for them he gives in the words following, which are the words I have read unto you: *For I*

bear them record, saith he, *that they have a zeal of God, but not according to knowledge*. It was a great motive to him to be concerned for their happiness, that they were zealous for religion; though he knew, at the same time, that the religion they were then so zealous of, was not the right religion; nor did the zeal they shewed for it proceed from right principles.

According to the account I have now given of this passage, three things we may take notice of from it; viz.

I. The apostle's approving, and tacitly commending, that zeal which his countrymen expressed for religion.

II. His meek and charitable behaviour towards them, even when their zeal for religion was very faulty and blameable.

III. His discovery of the faultiness of their zeal, which lay in this, that it was *not according to knowledge*.

These three things I shall take for the heads of my following discourse upon this text, and shall afterwards make such application of it as the business of this day calls for.

I. First, I desire it may be observed, that *zeal of God* in general, that is, a hearty and passionate concernment for religion, the apostle here finds no fault with: on the contrary, he approves it as a commendable thing; for you see he represents it as a piece of virtue in his countrymen, and speaks it to their commendation, that they had a *zeal of God*; *I bear them record*, saith he, *that they have a zeal of God*. As much as to say, that he owned they had that good quality, and they were to be com-

mended for it; and for that reason he both wisheth them well, and affectionately prayeth for them.

That which I would from hence take occasion to put you in mind of is this; that indifference and unconcernedness for religion is not to have a place among any one's virtues and good qualities; it is rather a very great fault, howsoever it may sometimes pass for an instance of wisdom and prudence.

If, indeed, men had no passions, or had so mortified their passions, that they were rarely earnest or zealous about any thing; their unconcernedness for religion and the things of God might be the less reprovable. But when zeal and passion is more or less wrought in every man's temper, and the calmest men may be observed, on sundry occasions, not to be without it; it is an inexcusable fault to have no passion, no zeal for God and his cause.

How can a man answer it to his own conscience, to be heartily angry when an affront, in word or deed, is done to himself, and yet to be altogether insensible when God is affronted in his presence; to make a mighty bustle when his own right and property is at stake, though in never so small a matter; and yet to show no concernment for the rights and the honour of that God who made him, and by whose favour alone it is that he can call any his own that he hath?

O what a world of good might we all do, if we had a true *zeal of God*! how many occasions and opportunities are there put into our hands every day, (in what condition or circumstances soever we are,) which, if we were acted by this principle, would render us great benefactors to mankind, by

discouraging vice and impiety, and promoting virtue and goodness in the world!

But perhaps I have set this business of zeal for God too high; because none are capable of being thus zealous, but those that have attained to a great degree of virtue and piety; which we cannot suppose of all, nor the most. But, however, it will be a shame to all of us, if we do not come to such a pitch of zeal which the unbelieving Jews are here commended for: *I bear them record*, saith St. Paul, *that they have a zeal of God*. What was this zeal of theirs? why, as I told you, (and as it plainly appears from the whole chapter,) it was an earnest and passionate concernment for the religion of their country. Sure all men among us, both good and bad, may come up to this degree of zeal for God, and it is a reproach to us if we do not: especially considering that their religion, at that time, was not God's religion; but ours is.

Indeed, the public profession of religion in the right way, is as much every man's interest, and ought to be as much every man's care, as any the dearest thing he hath in this world. Nay, to all men that believe they have souls to save, it is more valuable than any other worldly privileges. It concerns us all, therefore, to be zealous in that matter. The duty we owe to God, to our country, and to ourselves, doth require it. In vain it is to be busy about other things, and to neglect this. A man will have but small comfort, when he comes to die, to reflect that he has been zealous of the privileges, and property, and rights of his countrymen; but it was indifferent to him how the service of God and the affairs of religion were managed.

II. The second thing we observe from this passage is, the apostle's carriage to the unbelieving Israelites, who, though they were zealous for God, yet were in a great mistake as to their notions of the true religion. He doth not bitterly censure them; he is not fierce nor furious against them; he doth not excite any person to use force or violence to them; but he rather pities them; he makes their *zeal* that they had *of God*, an inducement the more heartily to pray for them, that God would direct them in the right way that leads to salvation. Though he is far from approving their blind zeal, in so obstinately opposing the *righteousness of God*, that is, that method which God hath prescribed, for the attaining of righteousness by the faith of Jesus Christ; and *setting up a righteousness of their own*, which consisted chiefly in observing the ceremonials of Moses' law, and the traditions of their fathers, as it follows in the next verse after my text: yet he thinks them the more pitiable and the more excusable, in that this their opposition proceeded from their *zeal of God*, though it was misinformed, irregular zeal.

The practice and carriage of the apostle towards these ignorant zealots ought to be a rule for us to walk by in the like cases. If men be of a different way from us, as to religion; if they hold other opinions, or though they be of another communion from us; and though too we are sure they are mistaken; nay, and dangerously mistaken too; yet if they have a *zeal of God*; if they be serious and sincere in their way; if their errors in religion be the pure results of a misinformed conscience; let us, as the apostle here did, take occasion from hence to pity

them, and to put up hearty prayers to God for them; and to endeavour all we can, by gentle methods, to reduce them to the right way: but by no means to express contempt or hatred of them, or to treat them with violence and outrage. So far as their zeal is for God, let us so far shew tenderness and compassion to them; and if their zeal be in such instances as are really commendable, let us, in such instances, not only bear with them, but propose them for our examples. This, I say, was the apostle's practice; and I think it is so agreeable to the spirit and temper of our great Lord and Master Christ, that it will become us, in like cases, to act accordingly.

But then, after I have said this, these two things are always to be remembered:

First, That our tenderness to mistaken zealots must always be so managed, as that the true religion or the public peace suffer no damage thereby. And, therefore, how kindly and compassionately soever we, as private Christians, are to treat those that differ from us, and pursue a wrong way out of conscience; yet this doth not hinder but that both wholesome laws may be made for the restraining the exorbitances of mistaken zeal, and, when those laws are made, that they may be put in execution.

The consideration of lawgivers and magistrates is different from that of private Christians. Their business is to see, *nequid detrimenti respublica capiat*, that the government be secured, that the common peace be kept, that the laws of God be observed, that God's religion, as it is delivered by Jesus Christ, be preserved sincere and undefiled, and that the solemn worship of God be purely and

decently performed. And, therefore, there is no doubt, but that in all these matters the government may make fences and securities against the insults of intemperate zealots ; and when these fences are made, it should be at their peril, if they transgressed them, supposing magistrates did their duty. And all this, we say, is very consistent with that tenderness and charity that all Christians, and even magistrates themselves, in their private capacity, do owe to mispersuaded, erroneous consciences.

And then, secondly, it is to be remembered, that that kindness and tenderness to mistaken zealots which we are speaking of from the text, is not to be expressed to all alike ; but to some more, to some less, to some, perhaps, in no degree at all ; according as the nature and quality of their errors are, and according as the men that are guilty of them may, more or less, or not at all, be thought to have a real *zeal of God*, and to act out of principles of conscience. Thus, for instance :

In the first place, those that set up for patrons of atheism or Epicurism ; that make it their business in their conversation to expose all religion, and to bring it into contempt ; that ridicule the professors of it as a company of easy credulous men ; that make no conscience of blaspheming God, and all things sacred, as occasion is given them : why these men may have zeal enough for their opinions, and we find that they often have a great deal too much ; but are such to be treated with that sort of tenderness and compassion that we are now speaking of ? No, by no means ; for they are quite out of the bounds of my text ; they have a zeal indeed, but it is not a zeal for God, but for the Devil, and the in-

terests of his kingdom. And if one were to measure the greatness of crimes by the mischief they do to human society, I should think that this sort of people were not to expect so much favour and respect from mankind, as some other malefactors, that yet by our laws are to pay for their offences at no less a rate than their lives.

Again, secondly; If there be any men that under a pretence of religion do teach or encourage or promote any sort of vice or immorality; or whose principles do necessarily lead to debauch men's manners, in the plain matters of sobriety, chastity, truth, or justice, and the like; such kind of people are by no means objects of that tenderness and compassion that we are now speaking of: for the laws of nature, as to moral virtue and vice, are so plainly writ in every man's heart, that he must be supposed to be an ill man, that can easily entertain any principle (let it come never so much recommended, under the name of religion) that contradicts them. And whatever allowance may in charity be made for a man's mistakes, there is no reason that much should be made for his wickedness.

Again, thirdly; If there be any men, that whilst they express a great zeal for the purity of religion, and exclaim against the corruptions of it (as they term them) which are introduced into the public establishment, and turn every stone to have all things settled in another method; yet, all this while, God and their own hearts know that all this concernment and zeal of theirs for religion, though it make a great show, is only pretended; and that there is another thing that lies at the bottom, that is to say, worldly interest, and dominion, and power,

which they hope to compass by such a regulation of matters as they desire; I say, if there be any such men, they are likewise no way concerned in that compassion my text speaks of: for though they may be very zealous, yet it is a zeal for their own secular advantages that acts them, and not a *zeal of God*. If such men could be known, instead of being kindly and charitably thought of for their zeal in religion, the virtuous part of mankind would look upon them as the worst of hypocrites; but since God only knows the hearts of men, all such pretenders to zeal for religion must, till we know them also, be treated according to the merits of the cause they pretend to be zealous for.

But then, fourthly and lastly, all that I have now said is with respect to those that are out of the limits of my text, such as have no *zeal of God*, though some of them may pretend it: but then, as for those that really act out of principles of conscience, and have a real *zeal of God*, though in a wrong way; these are true objects of our tenderness and compassion, though yet in different degrees. For according as their principles and practices do more or less injure our common Christianity, or are more or less dangerous to our government and constitution; in the same proportion, the greater or less tenderness and indulgence is to be expressed towards them. But most of what concerns this matter, being already settled by law, I will not be so bold as to meddle in it; and therefore I proceed to the third head of my discourse.

III. The third thing I told you we might observe from this text was this; the apostle's tacit

reprehension of the Jewish zeal upon this account, that it was *not according to knowledge*.

The use I make of this is, that from hence we may be able to gather to ourselves a true rule for the governing our zeal in matters of religion, and likewise for the judging in others what zeal is commendable, and what is not.

For be our *zeal of God* never so great, yet if it be not a *zeal according to knowledge*, it is not the right Christian zeal. And though we see others never so fervent and vehement in pursuing a religious cause, and that too out of conscience; yet if this zeal of theirs be *not according to knowledge*, it is a zeal that justly deserves to be reprov'd. And though both we and they may, for our sincerity in God's cause, expect some allowances, both from God and man, yet neither they nor we can justify it, either to God or man, that we are thus foolish and ignorantly zealous.

I wish this mark of right zeal, that it ought to be *according to knowledge*, were more considered; for it seems not often to be thought on by those that are most zealous in their way, of what persuasion soever they be. This same business of knowledge is a thing that is most commonly forgot to be taken in as an ingredient or companion of zeal, in most sort of professors; for, as the world goes, those men are generally found to be the greatest zealots who are most notoriously ignorant: whereas true zeal should not only proceed from true knowledge, but should also be always accompanied with it, and governed by it.

But what is it *to have a zeal according to know-*

ledge? What doth this character of justifiable, right zeal contain in it? I answer, it must at least contain in it these five following things:

First, To *have a zeal according to knowledge* doth import, that we be not mistaken as to the matter of our zeal; that it be a good cause that we are zealous about. And since it is zeal for God that we are here speaking of, it must be something wherein our duty is concerned, that must be the object of our zeal.

So that a right zeal for God implies, that we do so well inform ourselves of the nature of our religion, as not to pretend a religious zeal for any thing that is not a part of our religion. If our zeal for God be as it should be, it must certainly express itself in matters that are good, about such objects as God hath made to be our duty. *It is good*, saith St. Paul, *to be always zealously affected in a good matter*. But if we mistake in our cause, if we take that for good which is evil, or that for evil which is good, here our zeal is not *according to knowledge*.

Secondly, As the object of our zeal must be *according to knowledge*, so also the principle from whence our zeal proceeds must be *according to knowledge* also: that is to say, we must have solid and rational grounds to proceed upon in our concernment for any thing; such as will not only satisfy ourselves, but all others that are unbiassed: in a word, such as we can justify to all the world.

If it be every man's duty, as St. Peter tells us it is, *to be ready to give an answer to every one that asketh him a reason of the hope that is in him*; then, I am sure, it is much more every man's duty to be able to give a reason of the zeal that is in

him: because this business of a man's zeal doth more affect the public, and is of greater concernment to it, than what a man's private faith or hope is.

But yet how little is this considered by many zealous men among us! Some are zealous for a point to serve an interest or a faction. But this is not to be owned as the ground and reason of zeal; for, indeed, if it should, it would not be allowed of. Others are zealous, for no other reason but because they find their teachers, or those they most converse with, are so. They follow the common cry, and examine no more of the matter. Others, indeed, have a principle of zeal beyond all this; for they are moved from within, to stand up for this or the other cause; they have impulses upon their minds which they cannot resist: but that, in truth, is no more a justifiable ground of any man's zeal, than either of the former. For if these motions and impulses that they speak of be from God, there will certainly be conveyed along with them such reasons and arguments for the thing that they are to be zealous about, as will, if they be declared, satisfy and convince all other reasonable men, as well as themselves. For it is a ridiculous thing to imagine that God, at this day, doth move or impel men in any other way than what is agreeable to the reason of mankind and the rule of his holy word. And if the man's zeal can be justified by either of these, there is no need of vouching inspirations for it.

Thirdly, As the zeal which is *according to knowledge* hath a good matter for its object, and proceeds from a right principle; so it is also regular as to the measures of it. He that hath it is careful

that it doth not exceed its due bounds, as the ignorant zeal often doth ; but he distinguisheth between the several objects he is zealous for, and allows every one of them just so great a concernment as the thing is worth, and no more. If the thing be but a small matter, he is but in a small measure concerned for it : if it be of greater moment, he believes he may be allowed to be the more earnest about it. But he looks upon it as a rash and foolish thing, and an effect of great ignorance or weakness, to be hot and eager for all things alike. We should account him not many degrees removed from a child or an idiot, that upon the cut of a finger should as passionately complain, and cry out for help, as if he had broken a limb : why just the same folly and childishness it is, to make a mighty bustle about small matters, which are of no consequence, in which neither religion nor the public peace are much concerned ; as if, indeed, our lives and souls were in danger. It therefore becomes all prudent and sober men to take care that their zeal do not spend itself in little things ; that they be not too passionate, and earnest, and vehement, for things that are not worth much contending for. If we lay a greater weight upon a cause than it will bear, and shew as much warmth and passion for small matters, as if the fundamentals of our faith were at stake, we are zealous indeed, but not *according to knowledge*.

Fourthly, The *zeal* that is *according to knowledge* is always attended with hearty charity. It is not that bitter zeal which the apostle speaks of, which is accompanied with hatred, and envy, and perverse disputings ; but it is kind, and sociable, and

meek, even to gainsayers. It is that *wisdom which is from above, that is first pure, then peaceable, gentle, and easy to be entreated*. It is a zeal that loves God and his truth heartily, and would do all that is possible to bring honour and advancement to them : but at the same time it loveth all men. And therefore in all things where it expresses itself, it purely consults the merits of the cause before it, but lets the persons of men alone. It is a certain argument of an ignorant and ungoverned zeal, when a man leaves his cause and his concernment for God's glory, and turns his heat upon those that he has to deal with ; when he is peevish and angry with men that differ from him ; when he is not contented to oppose arguments to arguments, and to endeavour to gain his point by calm reasoning, but he flies into rage and fury ; and when he is once transported herewith, he cares not what undecent bitter reflections he makes upon all those that have the fortune to be of a different side. But in these cases men would do well to remember, that the *wrath of man worketh not the righteousness of God*, as the apostle expresses it. All this kind of behaviour savours of the wisdom of this world, which is *earthly, and sensual, and devilish*.

Fifthly and lastly, another inseparable property of *zeal according to knowledge* is, that it must pursue lawful ends by lawful means ; must never do an ill thing for the carrying the best cause. This St. Paul hath laid down as a rule to be eternally observed among Christians, when in the third of the Romans he declares, that their *damnation is just, who say, Let us do evil, that good may come*. Be therefore our point never so good, or never so weighty, yet if we use any

dishonest, unlawful arts, for the gaining of it; that is to say, if we do any thing which is either in itself evil, and appears to be so by the natural notices of mankind, or which the laws of our holy religion do forbid: I say, in all such instances we are transgressors. And though our cause be very good, and our ends very allowable, yet since the means by which we would accomplish those ends are unwarrantable, the whole action, though proceeding from never so much zeal for God, is very bad. For true zeal, as it always supposeth a right information of judgment, as to the matter of it, so likewise it supposeth, that a man should act in honest ways, and endeavour to attain his ends by lawful means.

And thus have I laid before you the properties and characters of that *zeal* which is *according to knowledge*, which was the third and last thing I proposed upon this text; and I pray God we may always remember them whenever we have occasion to express a zeal for any thing, especially in matters of religion. All that remains now is, to make some brief application of my text, with reference to the business of the day.

These words, as I told you, were spoke of the Jews: but the character here given of them doth so well fit a sort of men whose fiery zeal for God and their religion gave occasion to the solemnity of this day, that it looks as if it were made for them. It is the bigots of the church of Rome that I mean; to whom we must do the same right that St. Paul here did his countrymen; we must *bear them record that they have a zeal of God, but not according to knowledge*.

Zealous they are sufficiently, as the Jews were,

nobody doubts of it; but as for their zeal's being *according to knowledge*, there is great reason to doubt they are as faulty in that point as St. Paul's countrymen were. Indeed, if you were to draw the comparison between the Jewish and popish zealots, as to all the several particulars that our Saviour and St. Paul take notice of, as instances of blind zeal in the former; you would find in all those particulars both their zeals to be much of a piece, not only as to the fervour, but as to the blindness of them.

Was it an instance of ignorant zeal in the Jews, that they set up their traditions to the disparagement of the law of God? I pray, who are those that disparage the holy scriptures, by setting their traditions upon an equal foot with them?

Were the Jews to be blamed for that they were so zealous for their old religion, as to oppose that reformation of it which our Lord Jesus endeavoured to introduce among them, because they thought it was an innovation? I pray, who are those, who, upon that very ground, oppose all reformation at this day, though yet the wisest and best men among themselves are sufficiently sensible that there are great corruptions both in their doctrine and worship?

Was it a fault in the Jewish zeal, that it placed religion too much in ceremonies and formalities, in washing cups and platters, in tithing mint and cummin, and the like, to the neglect of the weightier matters of the law, justice and mercy and faith? I pray, wherein is image-worship, invocation of saints, penances, pilgrimages, the use of relics, holy water, &c. I say, wherein are these things better than those? And yet we know who they are that lay so great a stress upon these and such other things, that

it may be truly said, a great part of their religion is made up of them.

It would not be difficult to run the parallel between the zeals of the two religions through several more instances; but it is an unpleasant argument, and therefore I will pursue it no further.

Only one instance more of the Jewish zeal I must not pass by, because it comes up so fully to the business of this day.

So zealous were they for their religion, that they did not care what sort of means they made use of for the promoting of it, were they never so wicked and unnatural. Our Saviour they hunted to death with false witnesses; Stephen they stoned, out of pure zeal, in a popular tumult; forty of them solemnly bound themselves under a curse, that they would neither eat nor drink till they had killed St. Paul: but all this, and a great deal more, our Saviour had foretold they would do, when he told his apostles, that *the time would come, when whosoever killed them, should think that he did God good service.*

A blessed way of doing God service this is, to act such wicked inhuman things as these! but such inhuman things as these doth a blind zeal for religion sometimes put men upon. And that it doth so, we cannot have a greater proof (except what I have already mentioned) than the practices of the zealous men of the church of Rome.

How many unlawful arts have they used to subject all the Christian world to their lord and master! How many forgeries for this purpose have they been the authors of, and maintained them afterwards! How many disturbances have they given to the peace of Christendom, in the most unjust and

unnatural ways for the advancement of the papal cause! It was out of zeal for God's service, and the interest of holy church, that so many princes have been excommunicated and deposed; that so many tumults and rebellions have been raised; that so many crusados, for the extirpating hereticks, have been sent out: by which, and such like means, it may justly be computed, that as much Christian blood has been shed for the establishing popery, as it now stands, nay, and a great deal more, than ever was during all the times of the heathen persecutions for the supporting of paganism.

But if there were no other instance extant in the world, to shew what is to be expected from a blind zeal, especially a blind popish zeal for religion, that instance which the deliverance of this day doth give us occasion to mention, would be alone sufficient to inform us; when, for no other end, but for the advancement of popery, and the rooting out that pestilent heresy of the reformation, which infested these northern climates, a company of popish zealots entered upon the most barbarous and inhuman project that ever was undertaken by men, even neither better nor worse than the destroying the king and parliament at one blow; and had put all things in such a readiness in order thereunto, that they certainly had effected it, as on this day, had not their conspiracy been detected in a wonderful manner.

But, thanks be to God, their designs then and ever since have been defeated, and some of them even miraculously; and we trust in the mercies of God that they will ever be so.

God hath been wonderfully gracious to us in the preservation of our church and religion from popish

attempts to destroy it, ever since it was settled among us.

How many plots and conspiracies were laid in the time of the glorious queen Elizabeth, to put an end to her life, and with it to our reformed establishment!

What a dreadful one was this of the gunpowder treason, in the reign of her successor!

How many dangers have threatened us since that time from that quarter!

What a horrible storm, but of late, did we apprehend, and justly enough too, was impending over us!

And yet, blessed be God, (who hath never failed to raise up deliverers to his people in the day of their distress,) that storm is blown over; and we are here, not only in peace and quietness, in the full possession of our native rights and liberties, and in the enjoyment of the free exercise of our religion, (which is one of the most desirable things in the world;) but such is the deliverance that God hath wrought for us, that we also seem to have a fair prospect of the continuance of these blessings among us; and, according to human estimate, to be, in a good measure, out of the danger of our old inveterate enemy, popery I mean, which, one would think, had now made its last effort among us.

Is not this now a great blessing? and must not all sincere protestants (of what persuasions soever they be in other respects) necessarily believe so? Certainly they must, if they think it a blessing to be *delivered out of the hands of our enemies*, and to be in a condition *to serve God without fear*.

Let us all therefore own it as such to God Al-

mighty ; let us thankfully remember all his past deliverances from popery, and especially let us never forget those of this day ; neither the former nor this late one.

We have reason to believe that God hath a tender care of his church and religion in these kingdoms, not only because he hath so many times so signally and wonderfully appeared for the preservation of it ; but more especially because we know, and are convinced, that our religion is according to his mind and will ; being no other than that which his Son Jesus Christ taught unto the world ; that is to say, no other than that which is in the Bible, which is our only rule of faith.

It infinitely concerns us all, therefore, so to behave ourselves, as to shew that we are neither unthankful for God's past mercies, nor unqualified for his future protection.

And in order to that, I know no other way but this, that we all firmly adhere to the principles of our religion ; and that in our practices we conform ourselves to those principles ; that is to say,

In the first place, that we sincerely love and fear God, and have a hearty sense of his presence, and goodness, and providence, continually abiding in our minds ; that we trust in him, depend upon him, and acknowledge him in all our ways ; that we be careful of his worship and service, paying him the constant tribute of our prayers, and praises, and thanksgiving, both in public and private.

And then, secondly, that we be pure and unblameable in our lives, avoiding the *pollutions that are in the world through lust* ; and exercising chastity and modesty, meekness and humility, temperance and so-

briety, amidst the sundry temptations we have to conflict with.

And, thirdly, that we have always a fervent charity to one another; *that we love as brethren*; endeavouring to do all the good we can, but doing harm to none. Using truth, and justice, and a good conscience in all our dealings with mankind. *Living peaceably*, if it be possible, *with all men*. And not only so, but in our several places and stations promoting peace, and unity, and concord among Christians, and contributing what we can to the healing the sad breaches and divisions of our nation.

And then, lastly, that we pay all submission and duty and obedience to the king and queen, whom God hath set over us; endeavouring, in all the ways that are in our power, to render their government both as easy to themselves, and as acceptable to their subjects, and as formidable to their enemies, as is possible.

If all of us, that call ourselves protestants, would charge ourselves with the practice of these things, how assured might we rest that God would bless us; that he would continue his protection of our nation, our church, our religion, against all enemies whatsoever, and that we might see our Jerusalem still more and more to flourish, *and peace to be in all her borders*.

May God Almighty pour upon us all the Spirit of his grace, and work all these great things in us and for us: and in order hereunto, may he send down his blessings upon the king and queen, and so influence and direct all their councils, both public and private, that all their subjects may be happy in their

government, and *lead peaceable and quiet lives under them in all godliness and honesty.* And, after such a happy and peaceable life here, may we all at last arrive to God's eternal kingdom and glory, through the merits of his dear Son. To whom, &c.

SERMON XI.

PREACHED BEFORE

THE KING AND QUEEN, AT WHITEHALL, ON
CHRISTMAS DAY, 1696.

HEB. ix. 26.

—*Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

THIS text doth naturally suggest five things to be insisted on, most of them proper for our meditations on this day; which, therefore, I shall make the heads of my following discourse.

I. In general, the appearance of our Lord; *now hath he appeared.*

II. The time of that appearance; *in the end of the world.*

III. The end and design for which he appeared; *to put away sin.*

IV. The means by which he accomplished that end; *by the sacrifice of himself.*

V. The difference of his sacrifice from the Jewish ones. His was but once performed; theirs were every day repeated. If his sacrifice had been like theirs, *then* (as you have it in the former part of the verse) *must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* This is the just resolution of the

text into its several particulars ; of each of which I shall discourse as briefly and practically as I can.

I. I begin with the first, the appearance of our Lord in general ; *now hath he appeared.*

Let us here consider, first, who it was that appeared ; and then, how he did appear.

The person appearing we will consider both as to his nature and as to his office.

He that appeared, as to his nature, was God and man ; both these natures were united in him, and made one Person. He was *God with us.* So the angel styles him in the first of St. Matthew.

He was *the Word that was with God, and was God, and by whom all things were made.* He was, I say, that *Word made flesh, and dwelling among us* : so St. John styles him in the first of his Gospel.

Lastly, he was *God manifested in the flesh* : so St. Paul styles him in the first Epistle to Timothy.

This was the Person that the text saith *now appeared* ; that is, the Son of God in human nature. God, of the substance of his Father, begotten before all worlds ; and man, of the substance of his mother, born in the world. Perfect God, and perfect man, and yet but one Person. For as the reasonable soul and the body make one man, so here God and man make one Christ ; as our Creed expresses it.

And this leads me to his office. This divine person, God-man, that the text here saith appeared, was, by his office, the Christ, the Messiah, that is, that great Minister of God, that anointed King and Priest and Prophet, which, from the beginning of the world, he promised to send down upon earth for the salvation of mankind ; who was believed in by the patriarchs ; typified by the law ; foretold by all

the prophets; shadowed out in all the economy of the Jewish nation; expected by all the Israelites; and wished for by the best of the heathen world.

This Person, invested with this office, at last appeared; and in what manner you all know from his story in the gospel.

He was, by the Holy Spirit of God, conceived in the womb of a Virgin, as was foretold of him by the prophets; of which an angel of the highest order in heaven first brought the happy tidings to the Virgin herself.

This Virgin, by as strange a providence, when the time of her delivery drew near, was brought from her own city and habitation in Galilee, to Bethlehem, a city of Judah, where she brought forth this illustrious babe; and thereby fulfilled another prophecy concerning him, namely, that he should be born in Bethlehem, which also the scribes at that time acknowledged.

The circumstances, indeed, of his birth were far from any outward pomp and magnificence. The Virgin his mother was poor, and a stranger; and so ill-befriended, that in the confluence of people with which the city was then crowded, she was able to procure no better a lodging than the stable of an inn: so that a manger was the place that first received the Lord of glory. This slur, this affront, God then thought fit to put upon all that external splendour and grandeur which usually doth so much dazzle the eyes of mortal men.

But God failed not to make abundant amends for the meanness of his birth, by giving sundry other demonstrable evidences of the dignity of the Person that was then born.

For the magi from the east, (princes shall I call them, or philosophers?) being conducted by a new star, came and paid their homage, and brought their offerings to this King of the world in a manger: and the shepherds, that were watching the flocks in the fields by night, were surprised with the glory of the Lord shining round about them, and an angel that thus spoke to them: *Fear not: for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, on earth peace, good will towards men.*

After this manner was the appearance of our Saviour, and much after the same manner was his following life. It was a life of much poverty and meanness as to outward circumstances; but it was a life, in every period of it, fraught with wonders. Whether we consider the admirable goodness and charmingness of his temper; or the exemplary virtue and piety that did shine out in all his conversation; or the divinity of his sermons and doctrines; or his prodigious inimitable miracles; or the attestations which were given him from heaven; or the usage he received from men; or the events which followed upon all these things in the world.

But it is his first appearance in the flesh that we are this day met together to commemorate. And never had mankind so noble an argument given them to exercise their thoughts and meditations upon.

If we consider the quality of the Person appearing, that he was no other than the eternal Son of God, how ought we to be rapt with wonder and astonishment at the infiniteness of the divine condescension ! How ought we to be affected with love and thankfulness at such a never-to-be-paralleled instance of God's kindness to us, that he should *so love us as to send his only begotten Son into the world, that we might live through him !*

If we consider that this Son of God resolving to appear in the world, of all other ways chose to do it in our flesh, and so united both the Deity and humanity in one Person ; O what a sense ought this to impress upon us of the honour that is here done to our nature, and the dignity it is advanced to ! And how ought that sense either to fright us or to shame us from prostituting this our nature to any vile unworthy mixtures and communications, which God did not disdain to take into so near a relation to himself !

If we consider that this God, in human flesh, came as the Messiah, the Saviour of the world, so long before promised, and so long expected, how ought this to fill our hearts with joy and thankfulness ! How should it move us to pour out our souls in benedictions to God, for having thus *visited and redeemed his people* ; and putting us into that dispensation, which so many holy men, for so many ages, wished to see, but did not see it ; nay, and which the angels themselves desired to look into ; and which the Jews, for rejecting at the time it was published, are to this day a standing monument of God's displeasure and vengeance !

If we consider the many evidences that this our

Saviour gave at his appearance of his being the true Christ; how exactly, in all the circumstances of his nativity, and all the passages of his life, he fulfilled the prophecies which went before of him; and how convincing the testimonies were which God gave to the truth of his mission: how ought this consideration to strengthen our faith in this Christ! to make us constant to the death in owning him for our Saviour, our Messiah, in opposition to all the pretences of the Jews, and infidels, and atheists, and sceptics, to the contrary.

Lastly, If we consider the mean circumstances that this our Christ chose to appear in; so far below the dignity of so great a prince, that there is not the poorest beggar's child among us but generally finds better accommodation when it comes into the world; O what a check, what a rebuke ought this to be to that spirit of ambition, and pride, and vainglory, that too often possesses us poor mortals! How ought it to take off our admiration, and lessen the too great esteem we are apt to have of all outward pomp and greatness! nay, and to make us despise all the glittering shows and bravery of the world; since God has given us so visible a demonstration, by the sending his own Son into it, how little a value he sets upon these things. But,

II. I proceed to the second point which my text leads me to speak to, and that is, the time of our Saviour's appearance here mentioned, *once hath he appeared in the end of the world.*

You see here that the time of his appearance is said to be *the end of the world.* But how is that to be understood? If we take the expression in the literal sense, and as we commonly use it, the thing

is not true ; for there have already passed full seventeen hundred years since our Saviour's appearance, and yet the end of the world is not come, nor do we know when it will.

But there will be no difficulty in this matter, if we carefully attend to the phrase the apostle here useth, and interpret it according to the propriety of the language in which it is delivered. The word in my text is *συντελεία τῶν αἰώνων*, which every body, that is versed in the style of the New Testament, knows may be better and more naturally rendered *the consummation* or *conclusion of the ages*, than *the end of the world*.

For the understanding this phrase we must have recourse to the known idiom of the Jews, who used to speak of the several economies and dispensations under which the world successively had been, or was to be, as of so many *αἰῶνες*, or *ages*. The last of which ages, and the accomplishment and completion of all of them, they held to be the age of the Messiah ; beyond which they knew there was to be no other age or economy. With reference to this way of speaking, the times of the gospel dispensation are frequently called in scripture *the last times*, *the last days*, *the fulness of the times* ; and in the text, *the consummation* or *shutting up* of the ages. The meaning of all which phrases is no more than this ; that the times of the gospel, that is, the appearance and revelation of our Saviour, though God intended them from the beginning, yet should they be the last of all times. There should be several dispensations set on foot in the world before they came ; and when those times were fulfilled, when the ends of those dispensations were accomplished,

then should our Saviour appear, and begin his kingdom, which should never be succeeded by any other.

This is the true meaning of Christ's appearing, ἐν συντελείᾳ τῶν αἰώνων, as the text expresseth it, that is, not (as we translate it) in *the end of the world*, but *in the last of the ages*, or at the time when the ages were fulfilled and accomplished.

Now what use we are to make of this consideration, the apostle himself doth fairly intimate to us in the beginning of this Epistle: *God, saith he, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath made heir of all things, and by whom he made the worlds.* And so he goes on to set forth the incomparable dignity and preeminence of this last messenger of God above that of either angels or men, by whom he had spoken to mankind before. But what is the inference he draws from all this? Why, that you may see in the beginning of the second chapter; *We ought therefore, saith he, to give the more earnest heed to the things we have heard, (that is to say, the doctrine of the gospel,) lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation as was spoken to us by the Lord Jesus?*

The apostle's argument here proceeds on this manner: God's revelation of his will to mankind, and the discovery of his grace and goodness, was not all at once, but gradual, and by parts.

He first spake to mankind by the patriarchs, who

were burning and shining lights in their generations.

He afterwards singles out the nation of the Jews to be his peculiar people, and to them he gives a written law, which was delivered to them *by angels in the hand of Moses their mediator*, (as the apostle speaks in the third of the Galatians,) which law was a shadow or dark representation of the good things which were afterwards to be revealed.

After this he sends prophets, in a continual succession, for several ages, who do more clearly discover God's will to them; who call upon them to holiness and virtue; and who speak in very plain terms of that great salvation which God should one day manifest to the world.

And, last of all, as the lord of the vineyard, in the parable, dealt with his husbandmen, who, after he had sent servants, one after another, of different qualities and degrees, at last sent his own son; so, at last, I say, did the great Lord of the world, *when the fulness of the time was come*, send his own Son to be his ambassador to mankind; his own Son, who was the *brightness of his glory, and the express image of his person*.

If now, as the apostle here argues, if under the former dispensations, when God only declared his will by angels or by prophets, he was yet so severe, that no transgression or disobedience escaped without a just recompense of vengeance; *how can we escape, if we neglect so great salvation*, as that was, which, in these last days, was preached by Jesus Christ? *How can we escape*, if these last and greatest methods of God for our good, and in which all the treasures of his goodness are displayed; I say,

if these have no effect upon us, in order to the making us both holy and happy?

What teachers, what instructors can we further expect? What new lights or assistances do we yet wait for? Can any one think that God should set on foot some other new dispensation for the bringing off those wretched people, upon whom this last could prevail nothing? Do we dream of another covenant, or another mediator between God and man, besides Christ Jesus? Do we fancy that God will send some other ambassador or saviour into the world, after he hath sent his own Son? or that the Son of God will come a second time in human flesh, and again be crucified for us?

No, certainly, God hath afforded the last and greatest means for man's salvation, and no other is ever to be expected. *Christ hath once appeared in the end of the world to put away sin by the sacrifice of himself*; and to those that believe in him, and love him, and obey him, *will he appear the second time to their salvation*. But never will he appear again to make a new reconciliation for those men that are not reconciled to God by his first appearance. To such (as our apostle speaks in the tenth chapter) *there remains no more sacrifice for sin, but a fearful expectation of judgment and fiery indignation to consume the adversaries*.

III. The third general point I am to insist on from the text is, the end of our Saviour's appearance; and that is here said to be the *putting away of sin; once in the end of the world hath he appeared to put away sin*.

This is that which the scripture every where assigns as the business and design of Christ's coming.

To run over all the particular texts would be tedious in so plain a case. I shall therefore only name one or two.

This is the account that St. John gives of his appearance, 1 Epist. chap. iii. *Ye know, saith he, that he was manifested to take away our sins.*

And again, this is the account that the angel gives to Joseph, a little before his birth, Matth. i. 20. *Fear not, saith he, to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.* He was called Jesus, because he was designed by God to be our Saviour; for so much that word imports. And he is therefore our Saviour, because he saves his people from their sins, which is, in the words of the text, *to put them away.*

But what is it to be *saved from our sins*, or to *have our sins put away*? Since the salvation we have by Christ doth consist in this, it is fit we should a little more particularly insist on it. In answer therefore to this question, we say, that two things are implied in Christ's putting away sin.

First, his saving or delivering us from the guilt of our sins, and the punishment due to them.

Secondly, his saving or delivering us from the power and dominion of them.

In these two things consists the salvation obtained for us by Jesus Christ; and if either of them was wanting, or was not effected, he would not be a complete Saviour.

First, *Christ appeared to put away sin*, by delivering us from the guilt and punishment of it; that

is to say, by procuring for us the pardon and remission of it.

This is the salvation which Zachary in his hymn foretells John Baptist should publish to the world, Luke i. *to give knowledge of salvation to his people for the remission of their sins.*

And this is that redemption of Christ which St. Paul speaks of, Coloss. i. 14. *In whom we have redemption through his blood, even the forgiveness of sins.*

And, lastly, St. Paul's sermon to the gentiles is, *Be it known unto you, men and brethren, that through this man Jesus Christ is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses,* Acts xiii. and therefore much less, certainly, by the law of nature.

The effect of these texts is, that all mankind are sinners, are *concluded under sin, are become guilty before God*, as the apostle speaks. The most innocent person is not excepted. All, without exception, have by their sins *fallen short of the glory of God*. Means now for the freeing themselves from the guilt of these sins they have none, nor is it possible they should have, for that wholly depends upon the pleasure of him to whom they have rendered themselves obnoxious; and that is God, the Governor of the world. Here therefore appears the infinite mercy of God and the kindness of our Saviour. The eternal Word interposeth, and offers himself to become man, and in that person to make satisfaction for the sins of the world. And God accepts the terms. And hereupon a covenant is made between

God and mankind; wherein God, for his part, upon account of this mediation of Christ, promises forgiveness of all sins, to all true penitents all the world over.

O joyful tidings these! What ease is here to wounded consciences! what comfort to despairing sinners! what encouragement to all men every where to repent!

If we consider mankind in their pure naturals, and as without Christ Jesus, this plainly was their case: they did believe a supreme God; and their reason, it is likely, would tell them, that God was good and merciful. But yet this reason could discover no more than God's general goodness to them that all along endeavoured to please and approve themselves to him. But as for his willingness to pardon and forgive sinners, especially those that had offended him by very grievous crimes, or lived in a long habitual course of wickedness, this they could not conclude from their reason. Nay, if they did reason as they justly might, they might rather be inclined to believe that he would not pardon such criminals. For as their reason told them that God was good, so the same reason told them that he was just, and had an infinite regard to the honour and reputation of his laws; which laws their own consciences told them they had heinously transgressed; nor had they any thing wherewith to compensate or make satisfaction for the transgression of them: and therefore what could they expect from so just a God but to undergo the punishment they had deserved?

This was a very uncomfortable reasoning; and yet such a one it was, as there was no answer to be

given to, in the state of nature; and therefore in what a melancholy condition were mankind all the while? what encouragement had they seriously to set upon the amendment of their wicked lives? or, if they did, what fruit, what comfort could they promise to themselves by such amendment?

But blessed be God, that hath removed us out of these uncertainties; blessed be God, that hath given us the greatest assurance that is possible, of his love and kindness to the greatest of sinners; and consequently laid the greatest obligation upon all mankind to turn from their evil ways.

He hath sent his Son, his only Son, into the world, on purpose to assure us of his good-will to us; to give a demonstration of the unfeigned love and kindness that he bears to every soul of the sons of Adam, *that he would not have any of them perish, but that they should all come to the knowledge of the truth*, and be saved. This Son of his doth most solemnly, in the name of his Father, proclaim pardon and remission of sins to every one that should believe in him: there is no sinner excepted, even the oldest, the greatest, the most enormous of sinners, if they will come in, and submit to the yoke of Jesus Christ, have his certain promise that they shall be received.

And lest any one should fear the divine justice upon account that there is no satisfaction made to it for his sins, our Lord hath taken care to remove that objection: for he, by the unvaluable merits of his Person, and the free unconstrained offering up of himself to an ignominious death upon the cross, on the behalf of mankind, hath made a full, complete,

and entire satisfaction to God's justice for all the sins of the world, from the beginning to the end thereof.

So that now every one hath free access to God, and a right to his favour through the blood of Jesus Christ. And though we have been never so bad, never so unworthy, yet if we have but the hearts to forsake our sins, and to come to Jesus Christ, we shall as certainly obtain the acceptance and the love of our heavenly Father, as if we had been innocent, and never sinned at all.

Nay, God is not only willing to receive us, but he earnestly begs and solicits us to take his mercy. And so pleased he is at the return of a sinner, that our Saviour has told us *there is joy in heaven* over such a one; nay, *more joy among the angels over a sinner that repenteth, than over ninety-nine just persons that need no repentance.*

O how welcome ought this news to be to us! how transported should we be at the infinite kindness of God manifested to us by our Saviour! O, praised be God, for his astonishing love! For ever adored be our Lord Jesus, that has made a propitiation for us by his blood! O let us for ever kiss and hug the precious unvaluable scriptures of the New Testament, if there was nothing else in them but that *faithful saying*, that saying, *worthy of all men to be received, That Jesus Christ came into the world to save sinners; to save you, and me, and all sinners, even the greatest of sinners!*

O, who is there that is in his wits, would choose to be out of the Christian dispensation, or be left to the methods of nature and philosophy, for the attaining their happiness, as some loose people among

us do sometimes talk ! Were the natural talents of mankind exalted far above what they either are or ever have been, yet I would value that one saying, *That Jesus Christ came into the world to save sinners*, more than all the notions and speculations of reason and philosophy. I would desire to *know nothing but Jesus Christ, and him crucified*. I would, with the apostle, *count all things as loss, nay, as dung, in comparison of the excellency of the knowledge of Christ Jesus my Saviour ; and that I may be found in him, not having my own righteousness, which is by nature, but that righteousness which is by the faith of Jesus Christ, who gave himself for me*. And thus much of Christ's *appearing to put away sin*, in the first notion of that expression.

But, secondly, Christ appeared also *to put away sin* in another sense : that is to say, to destroy the power and dominion of it from amongst men ; to abolish it, so as that it should not henceforth *reign in our mortal bodies*. *To free us from sin*, as the apostle speaks, that is, to enable us to lead holy and virtuous lives. So that whereas mankind heretofore *yielded their members servants to uncleanness, and to iniquity unto iniquity ; so they should now yield their members servants to righteousness unto holiness*.

Thus *to put away sin* was as principal an end of Christ's coming, as the other before mentioned ; nay, perhaps more principal : for the other, in true reasoning, may be said to be wholly in order to this. Certain it is, unless this end be attained, the other will signify nothing to us ; for we are not capable of any benefit from that remission of sin which was

purchased for us by Christ, until our sins be put away by repentance, and we become holy persons by the change and renewal of our natures.

Never therefore let us deceive ourselves ; though Christ hath actually put away all the sins of the world in the former sense, by his satisfaction ; that is to say, hath procured the pardon of them ; hath taken away the sting of them, so as that they shall not be deadly to any ; yet all this is upon supposition, that the strength of them be taken away in us ; that they *have no dominion over us* ; that we mortify them in all our members ; that we daily die to them, and live a life of righteousness. All that Christ merited or purchased for the world will not do us the least good, unless we be made conformable to him in his death and resurrection, by our *dying to sin, and living to righteousness*.

And in truth, if we will mind it, the *putting away sin*, in this sense of it, hath as great weight laid upon it in scripture, and is as often assigned for the great end and business of Christ's appearance, as the other.

St. John tells us plainly, that *for this purpose was the Son of God manifested, that he might destroy the works of the Devil*.

And St. Paul likewise tells us, that he therefore *gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works*.

And, lastly, St. Peter gives the same account of his coming, Acts iii. 26, where he tells us, that therefore *God raised up his Son Jesus*, that is, sent him into the world (for his raising up there spoken of, as any one will see that looks into the

context, was not his being raised from the dead, but his being manifested to mankind; for here the apostle's business is to apply that promise or prophecy of Moses unto our Saviour, viz. *that God would, in due time, raise up to his people a prophet like unto him*, whom they should all be obliged to hearken to :) I say, therefore, *God raised up his Son Jesus*, i. e. sent him into the world *that he might bless his people, in turning every one of them from their iniquities*. This turning every one from their iniquities was the great end for which our Lord Jesus Christ was manifested unto mankind.

And, indeed, reason will teach us all this, as well as revelation: for, in the nature of the thing, none can be truly happy but those that are truly pious: and in the same degree and proportion that any one is wicked, or is under the power of his lusts, in the same degree he must needs be miserable. So that if Christ came to be our Saviour, and in that, meant either to make us happy, or to keep us from being miserable; there was an absolute necessity that his first and principal design must be to root out of our nature all sin and wickedness, and to restore the image of God in our minds, which consists in unchangeable purity, and holiness, and goodness.

Away, therefore, with all those hypotheses that give such an account of Christ's coming into the world as to make the ultimate end of it to be the freeing us from hell and damnation; and purchasing heaven and eternal life for us, but without any respect had to the renewing our natures, or the making us sincerely holy and virtuous. All such accounts of Christ's undertaking are monstrously unreasonable and absurd.

For, not to insist upon the manifest affront they put upon God's justice and holiness, in making him the great patron of sin, whilst they assert him to be the justifier of wicked men, even whilst they continue wicked;

You cannot, as I said, but see, in the first place, how very much such doctrines do disparage the love of our Saviour, and lessen his undertaking: for whilst he is here supposed to have redeemed us only from his father's wrath, and the punishment consequent thereupon; leaving us, in the mean time, to the wickedness and impurity of our own nature, which alone, without the accession of any other external evil, is a misery great enough; he is hereby rendered but half a Saviour; one that freed us indeed from an external evil, but left us irremediably exposed to an internal one, as grievous as the other: one that delivered us from the apprehensions of a gibbet or an executioner, but could not, or would not, cure us of the inward sicknesses and maladies under which we languished.

But this is not all. In the second place, it ought to be taken notice of, what an absurd, inconsistent notion this kind of doctrine gives us of the happiness of mankind: for whilst they suppose that a man, under the power and dominion of sin, is capable of that happiness which Christ purchased for us in the other world, (which happiness, as both scripture and reason testify, doth chiefly consist in the enjoyment of God, and of his excellences and perfections,) they must at the same time suppose, that a man may be rendered happy by the enjoyment of that of which he has no sense, no perception; or rather, to speak properly, that he is the happiest creature

alive, in the enjoyment of an object to which he has the greatest aversion and antipathy in the world; which if it be not an absurdity, I know not what is. When light can have communion with darkness, when God can have fellowship with Belial; then, and not till then, can a wicked man, a man that lives in sin, and loves it, be capable of that happiness which Jesus Christ hath purchased for us.

IV. The fourth thing I should speak to from this text is, the means by which our Saviour brought to pass the great end of his appearance, viz. *the putting away of sin*; which means are said to be *the sacrifice of himself*. Now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself.

Two things should be done in order to a just discourse upon this point:

First, to give an account how the death of Christ was a means for *the putting away of sin*, in the first sense I gave, that is, the procuring the pardon of it.

Secondly, how it was a means of putting it away in the other sense, that is, the destroying or mortifying it in us.

But these things being foreign to our present business, and more proper for the argument of a Good Friday sermon, I shall say no more of them, but proceed to my last point.

V. The fifth and last thing observable from the text is, the difference of Christ's sacrifice, whereby *he put away sin*, from the Mosaical ones: which difference, so far as it is here taken notice of, consists in this; that the legal sacrifices for the expia-

tion of sin were daily offered; but Christ offered the *sacrifice of himself* but once, *once in the end of the world, &c.*

The apostle, in this chapter, is discoursing of the difference between the law and the gospel; and as to that point he insists much on the difference of their sacrifices. The Christians that owned the gospel had but one sacrifice, the sacrifice of Christ once offered; whereas those that were under the law were forced to have many. Nay, even the most solemn sacrifice that God had appointed for the expiation of their sins was repeated once a year, as the apostle tells us in the verse before my text. But now the sacrifice of Christ, which he puts by way of opposition to theirs, that was but once offered, and was never to be repeated. This is the point with which he concludes this chapter: two verses after my text, *Christ, saith he, was once offered, to bear the sins of many, and unto them that look for him shall he appear the second time unto salvation.*

This is the apostle's doctrine, and I insist on it now, because all those that design on this day to receive the holy sacrament are concerned in it.

Let us from hence take notice, that in this service of the holy communion we are not to pretend to offer Christ as a sacrifice to his father: his sacrifice was but once to be offered, and that was done sixteen hundred years ago; and in the virtue of that sacrifice once offered, all faithful Christians and sincere penitents shall receive remission of sins, and all other benefits of his passion. But for us to think of offering Christ again as a sacrifice, is, in effect, to put ourselves into the same rank and condition with

the unbelieving Jews, that is, to need the repetition of the same sacrifices every year, nay, every day; which is the very reason for which the apostle denies the efficacy of them.

We do not indeed deny, but that every time we approach to the Lord's table, for the receiving of the holy communion, we offer sacrifices to God: for we offer our alms, which we beg of God to accept as our oblations; and these, in the language of scripture, are *sacrifices with which God is well pleased*.

We likewise offer our sacrifice of praise and thanksgiving to God, for the death of our Saviour; and all our prayers and supplications we put up in his name, and in the virtue, and for the merits of that sacrifice he offered to God in our behalf: and in so doing, we commemorate that sacrifice both to God and before men. And this is all, we are confident, that the ancient church meant by the great Christian sacrifice, or the sacrifice of the altar.

But if we go further, if we will in the communion pretend to offer up the body and blood of Christ in sacrifice to God, that was once sacrificed upon the cross, it is intolerable: it is a thing that was never dreamed of in the first ages of the church: it is directly contradictory to the foundation of all the apostle's argument and discourse here in the text; and the very supposal of it brings along with it many grievous absurdities in the theory, and something that looks like impious in the practice.

And yet this is the constant and avowed doctrine and practice of the church of Rome, in every sacrament they have, and that is in every mass that is said among them. The main business of that mys-

tery they make to consist in the priest's offering up to God the very body and blood of Christ, the same body and blood that was once offered up at Jerusalem; this they pretend to offer up as a sacrifice every day; and they attribute to this their offering the same virtue and efficacy that the apostles and all Christians have always attributed to the one sacrifice of Christ upon the cross; that is, that it is *a true propitiatory sacrifice for the living and for the dead*; and none among them dare deny this, under pain of an anathema, as the council of Trent hath ordered the matter.

Good God! whither will interest and faction and zeal for a party transport men? But it is not my business to expose them, but to put you in mind of what concerns ourselves; namely, as I said, that when we come to the Lord's table, we do not approach thither with a belief that our Lord Jesus is there again offered, but only with a design to commemorate his sacrifice that was once offered. We come not thither to sacrifice Christ, but to be partakers of his sacrifice. We are not to feast God; but God there feasts us, and that with the best food in the world; such food as will nourish us to eternal life, if we be worthy guests: only we must not appear before God empty at this solemnity: we must offer to him of our substance: we must offer our prayers and supplications, not only for ourselves, but for all the world; but more especially for all that are called by the name of Christ; and among those, most particularly, for our own church and kingdom, and all orders and degrees of men therein. We must offer likewise ourselves, our souls and bodies, a *living sacrifice, holy and acceptable to*

God, which is our reasonable service. And, lastly, to conclude, we must offer our most hearty and affectionate thanks to God Almighty, for that incomprehensible instance of his love, in sending Christ Jesus to us, to be our Saviour; for his wonderful birth, for his holy life, for his precious death, for his glorious resurrection and ascension, and for his intercession for us at the right hand of God.

And O thou blessed Saviour, that hast done all this for us, give us such a lively sense of thy marvellous love, in leaving thy glory, and taking human flesh upon thee, that thou mightest dwell among us, and instruct us in our duty, and assist us in the performance of it, and encourage us thereto by the glorious hopes of a never-dying life, and at last make thyself an offering for our sins! O let these things sink so deeply into our minds, and so wholly possess our hearts, that we may entirely give up ourselves to thee! that we may with our whole souls embrace all thy doctrines and revelations: that we may endeavour in all our actions to conform ourselves to thy example; and make it the business of our lives to be obedient to thy precepts, to submit to thy will, and to be contented to be disposed of by thee, in all the circumstances of our lives. O let nothing in thy religion ever be an offence to us! but enable us to hold *the profession of our faith* in thee *without wavering*, in all the trials and difficulties thou shalt think fit to expose us to; that so, in faith and obedience, in patience and perseverance, we may ever wait for, and at last obtain that *crown of righteousness, which thou hast laid up for all that love thee, and expect thy second and more glorious appearance.*

To thee, O eternal Son of God, thou great lover of mankind; to thee, who tookest upon thee to deliver man, and didst not abhor the virgin's womb; to thee, who overcamest the sharpness of death, and didst open the kingdom of heaven to all believers; to thee, O most dear, O most beloved, O most adorable Jesus, be for ever given by us, and by all the souls whom thou hast redeemed, and by all the creatures in heaven and earth, all honour, and glory, and praise, all service, and love, and obedience, henceforth and for evermore.

SERMON XII.

PREACHED BEFORE

THE QUEEN AT WHITEHALL, ON EASTER-
DAY, 1692.

PHIL. iii. 10.

That I may know him, and the power of his resurrection.

WE shall easily see the design of these words, and what use we are to make of them, if we look at their connexion with the discourse that goes before. St. Paul, in this chapter, sets himself to shew the excellency and the great advantages of the knowledge of Jesus Christ, and how inconsiderable, how unworthy to be named in comparison therewith, all those things were that the Jews, his countrymen, so much gloried in. His discourse, upon this occasion, is so very remarkable, that it will be worth our while to run over the particulars of it.

I also, saith he in the 4th verse, might have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more. As if he had said, Think not, O Philippians, that I therefore speak lightly of those privileges and advantages which the Jews among you so much boast of, upon this account, because I have none of them myself: no, on the contrary, if I would value myself upon such outward, carnal things, I have as much reason as any. Nay, there

is not a Jew among you, that, perhaps, can say so much on his own behalf, in this respect, as I can.

For, as he goes on in the fifth and sixth verses, *I was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness which is by the law, blameless.*

That is to say, I have not only the character of a son of Abraham upon me, being circumcised; but I am also of the race of Israel, which all the circumcised children of Abraham are not.

Nay, further, I am *an Israelite of the tribe of Benjamin*; that Benjamin which our father Israel so dearly loved; and of that tribe which, together with Judah, kept firm to the house of David, and the true religion, when the other ten tribes revolted.

Nay, more, *I am an Hebrew of the Hebrews*; not sprung from proselytes, as many among you are; but all my ancestors, both by father and mother, being natural-born Jews.

And then, as to my profession in religion, it was the strictest among the Jews; for I was a pharisee. And ye all know that sect, of all others, to be the most eminent for the reputation of preciseness and sanctity.

Neither did I in my *zeal for the law of Moses* come short of the strictest pharisee that is among you; for who was more busy, more eager, more violent in persecuting Christianity than I was?

And lastly, to sum up all, *As to the righteousness which is by the law, I am blameless.* So punctual have I always been in observing the precepts of Moses' law, that none can reprove me in that point;

but I may truly, in the Jewish notion of righteousness, be accounted a righteous person.

But, now, am I much the better for all these things? Have I any great reason to glory upon the account of them? No, verily, as he goes on in the seventh verse, *but what things were gain to me, those I counted loss for Christ.* All these outward advantages, my birth, my profession, my sect, my reputation, my strict way of living, which might have proved very beneficial to me in all worldly respects; when I once came to the knowledge of the Christian religion, I despised them all: for, in truth, I found that they were so far from being real advantages to me, that they were rather hinderances in the way of virtue and piety.

Yea, doubtless, as he goes on in the 8th verse, *I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ:* that is to say, not only the abovenamed privileges, but all other things whatsoever, wealth, greatness, fame, friends, and life itself; I account them all very pitiful things, if they be compared with the inestimable advantages of being a Christian. As I have once, so I will again readily forsake all, part with all things that the world holds most dear and valuable; nay, I will trample them under my feet, like dirt and dung, provided I may obtain the favour of Christ.

And as he goes on in the 9th verse, *that I might be found in him, not having my own righteousness, which is of the law, but that which is by the faith of Jesus Christ, the righteousness which is of God by faith.* This passage hath been frequently mis-

understood, and interpreted to a sense that I believe St. Paul did not think of. St. Paul doth not here oppose an inherent righteousness to an imputed one; but an outward, natural, legal righteousness to that which is inward and spiritual, and wrought in a man by the Spirit of God. - The righteousness which the apostle here desires to be found in, is not the righteousness of Christ made his, or imputed to him; but a real righteousness produced in his soul by the faith of Jesus Christ.

The plain sense of the verse seems to be this. That which above all things I desire, is *to be found in Christ*, i. e. to be found a disciple of his, ingrafted into him, by being a member of his church; *not having my own righteousness, which is of the law*; i. e. not being content with those outward privileges, and that outward obedience, which by my own natural strength I am able to yield to the precepts of the law, which is that righteousness in which the Jews place their confidence, and by which they expect to be justified before God; *but that which is by the faith of Jesus Christ, the righteousness which is of God by faith*; i. e. that righteousness which I desire, and in which only I shall have the confidence to appear before God, is an inward principle of holiness; that spiritual renewed obedience to God's laws, which he doth require as the condition of his favour and acceptance, and which I can never attain to but by the *faith of Christ*; by becoming a Christian. This is none of my own righteousness, but God's, it being wrought in me by his Spirit, accompanying the preaching of the gospel; and as it is his gift, so he will own it, and reward it at the last day.

This is the full importance of that verse, and then

it follows, by way of explication of what we now said, *that I may know him, and the power of his resurrection, &c.* This is the righteousness that I aspire after, *that I may know Christ*, not only by a notional belief of his doctrines, or profession of his religion, but by a spiritual experimental knowledge of him; such a knowledge as transforms me into his spirit and temper; *and that I may know the power of his resurrection*; i. e. that I may experience in myself all the good effects that his resurrection has a power to work in me; that I may feel the virtue and efficacy of it, in my daily dying to sin, and rising again to a new, holy, and heavenly life. This is that righteousness I long for, and in comparison of which, I account all things in the world but as loss and as dung.

Thus have I given you a full account of the text, and all the apostle's discourse that it depends upon. I come now to treat more particularly of it, with reference to the solemnity of this day.

We all here present do profess to believe the article of our Saviour's resurrection, and our business at this time is to celebrate the memory of it; but we must not rest here: we are not to look upon our Lord's resurrection merely as a thing to be believed, or professed, or commemorated, or as a matter of fact that only concerned himself; but there is a great deal in it which doth nearly concern us. The apostle tells us, there is a great power in it; even a power of raising us from sin to a holy and virtuous life. It is so ordered, as to be capable of being, and it ought to be, a principle of new life in us, as it was the beginning of a new life in our Saviour. Now this virtue, this power, this efficacy of it, as it is that

which, with the apostle, we ought all most earnestly to endeavour the experiencing in ourselves; so it is that which will be fittest for us, at this time, to apply our meditations to.

My work, therefore, at this time, shall be to give some account of the power of Christ's resurrection, in order to the making men good, which the apostle here speaks of; to shew how, or in what respects it doth influence upon the lives of Christians.

Now if we look into the holy scriptures, we shall find that there is a fourfold power attributed to it, or that it hath an influence upon our lives in these four respects; that is to say,

I. As it lays an obligation upon Christians to holiness and virtue.

II. As it is the principal evidence of the truth of our religion, the design of which is to make men holy and virtuous.

III. As it is the great support of our future hopes, or our hopes of another life; which, indeed, is the main encouragement we have to apply ourselves seriously to the business of holiness and virtue.

IV. And, fourthly, as to it we do principally owe all that supernatural grace and strength, by which we are enabled to live holily and virtuously. Of these four points I shall discourse very briefly.

I. And first of all, our Saviour's resurrection hath an influence upon our practice, as it lays an obligation upon Christians to lead holy and virtuous lives; as it is in itself an incitement to piety and heavenly-mindedness.

This is, indeed, the lowest instance of its power; but yet we ought not to pass it by, because the writers of the New Testament do frequently insist on

it: for thus they argue; if Christ was crucified for our sins, then ought we to crucify them in our members. And if Christ rose again the third day, then are we engaged in conformity to him to rise again to newness of life; to lead a spiritual, divine, heavenly life, such a life as he now lives with God.

And this, in the ancient times, was taught every Christian in and by his baptism. Whenever a person was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged, in correspondence therewith, to mortify his former carnal affections, and to enter upon a new state of life. And the very form of baptism did lively represent this obligation to them. For what did their being plunged under water signify, but their undertaking, in imitation of Christ's death and burial, to forsake all their former evil courses: as their ascending out of the water, did their engagement to lead a holy, spiritual life? this our apostle doth more than once declare to us.

Thus, Rom. vi. 4. *We are buried*, saith he, *with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Thus again in the 10th and 11th verses of that chapter, *In that Christ died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord:* that is to say, after the example of Christ's death and resurrection, account ye yourselves obliged *to die to sin*, and *to live to righteousness.*

Lastly, to name no more texts, the same use doth the apostle make of Christ's resurrection, in Coloss.

iii. 1, 2. *If ye then, saith he, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; i. e. You, by entering into the Christian covenant, are incorporated into Christ; he is your Head, you are his members; and therefore since he no longer leads a life of this world, it will by no means become you to live like worldlings or epicures; but being risen with him, (as the members ought to do with the head,) to mind those things that are above, where he is; to set your affections (as he goes on) on the things above, and not on the things of the earth. For ye are dead, and your life is hid with Christ in God.*

These things plainly shew that the apostles delivered the doctrine of Christ's resurrection as a practical doctrine; as a point, which if Christians believed as they should do, it would engage them to mortify their lusts, to die to the world, to place their affection on spiritual things, to have their conversations in heaven, where Christ our head, our life, now sits at the right hand of God.

II. Great will the influence and power of Christ's resurrection upon our lives appear to be, when we consider, that it is indeed the principal evidence that we have for the truth of our religion, the very design of which is to make us virtuous and holy.

If any thing in the world can make a man good, it must be a hearty belief of the gospel. And if any thing in the world can make a man heartily to believe the gospel, it must be the resurrection of our Saviour from the dead. All that power, therefore, that the gospel of Christ hath to make men good; all that force and efficacy that its arguments, its promises, its precepts, its encouragements, its threaten-

ings have upon the understandings and wills of men, in order to bring them to virtue and holiness ; I say, all this, may in a great measure ultimately be resolved into the article of Christ's resurrection. For this resurrection of his was the thing that did from the beginning, and doth now, and ever will ascertain mankind of the truth of Christ's religion. This was, and will be for ever, the convincing evidence that what Jesus taught was true doctrine ; that what he commanded was of perpetual obligation ; that what he promised or threatened he was able to make good.

If Christ had not risen from the dead, but had for ever been detained in the grave, notwithstanding all that might be urged from the goodness of his doctrine, and the innocency of his life, and the multitude of his miracles for the proof of the truth of Christianity, (though yet very strong and concluding proofs these are,) I doubt it would hardly have met with that ready entertainment in the world that we find it did : but a great many, both then and now, would have made the same objection against Jesus Christ and his gospel, that the pharisees did of old ; that is to say, that all his great works and miracles were done by sorcery and magic. And that as for the innocency of his life, and the great virtue and strictness that he expressed in his conversation, that was only used as a trick and an artifice, the more easily to impose upon the world. But now, when it appears that Jesus, who taught this holy religion, who did those miracles, who lived that virtuous life, did, after he was put to a cruel death, rise again to life, and conversed upon earth for forty days together ; and after that, in the presence of many spectators,

did ascend into heaven ; I say, when this appears, (as God be thanked it is evident beyond all contradiction,) here is no room left for any suspicion of this nature, but all pretences of imposture do perfectly vanish. It is impossible for any considering man to believe Christ's resurrection, and at the same time to doubt of the truth of his religion.

For thus let us reason ; Christ over and over again told his apostles that he should be put to death ; but after that, he would within three days rise again, Matt. xvi. 21. xvii. 22. John xvi. 16.

Nay, he told this not only to the apostles, but to all the people ; nay, more than that, he gave this as a token, as an evidence to them, whereby they should know and be convinced that he was what he gave himself out to be, the Son of God, and the great prophet and Saviour that was to come, John ii. 19.

Nay, in the last place, he not only refers the Jews to his resurrection, as an evidence of his being the Christ ; but as the last and greatest evidence that he had to give, and such as if they were not convinced by, they must expect no other, Matt. xii. 39, 40.

Our Saviour now laying such a mighty stress upon this point of his resurrection, putting his whole cause (as I may speak) upon this issue ; I ask, how is it possible to imagine that God Almighty should make these predictions of our Saviour good, if he was not really what he pretended to be ?

If Christ had been an impostor, it had been the easiest matter in the world to have stifled all his pretences for ever. It had but been to have let him mouldered to dust in his grave, as all other men do, and as he, without the help of omnipotency, would

have done ; and then all the world would have seen that he was a deceiver. But now, when, instead of perishing in the grave, he was, after three days, restored to life again, as he had foretold the people, nay, to a glorious immortal life, what are we to conclude from hence ?

Did not God in this appear with a witness, as a voucher and approver of his cause ? Was not this a demonstration to all the world that Christ Jesus was no deceiver, but that he came from God ; and that whatever he delivered was the truth of God, and to be received as the oracles of God ? Certainly it was.

For that a man should be raised from the dead by any other power than the very power of God, all the world knows to be impossible. The Devil, though he can do very strange feats in the natural world, yet I never heard or read, that either he or any of his agents or ministers so much as pretended to raise the dead to life again : and certainly, if he could have done it, he would have done it often before this, (as in the case of Apollonius Tyanæus, Mahomet, and others,) if it had been for no other reason than to baffle thereby the evidence of our Saviour's resurrection, to render it unconcluding.

It must therefore certainly be the power of God that raised up Jesus from the dead. But then to suppose that God should employ this power for the giving testimony to a falsehood, that he should set his own seal to attest an untruth, as he must be supposed to have done, if Jesus was not his Son ; what an unaccountable thing is this ! No man that believes that God is faithful, and just, and true, and that he governs the world, can possibly imagine such a thing. For this had been to have contradicted all

his own attributes, and to have laid an invincible temptation and snare before all mankind to believe an impious lie. You see then what an unexceptionable proof (nay, demonstration I may call it) the resurrection of Christ doth afford us of the truth of his religion; which is the second instance of the power that is in it to bring men over to holiness and virtue.

III. But, thirdly, the power of Christ's resurrection for the making us holy and virtuous will further appear in this respect; namely, as it is, in particular, the great support of our future hopes, the great pledge and assurance of our own resurrection and immortality.

For if Christ be risen, then may we also be certain that we shall at last be raised by him. Because Christ is not risen for himself only, but *as the first-fruits of them that slept*, 1 Cor. xv. Good reason therefore had St. Paul to argue as he doth in that place, *If Christ be preached that he is risen from the dead, how say some among you that there is no resurrection?* On the contrary, (as he urges,) *If we believe that Jesus Christ died and rose again, even so them also that sleep in Jesus will God bring with him*, 1 Thess. iv. 14.

For how can we desire to be better assured that our bodies shall not for ever sleep in the grave, but shall at last be re-united to our souls, and both soul and body live eternally in unspeakable bliss and happiness; I say, how can we have greater assurance of this, than by what was on this day brought to pass in our Saviour?

We have hereby a clear demonstration that the resurrection is possible. For Christ, who was once

dead, is alive again, and lives in unexpressible glory at the right hand of God. And at the same time that he rose, he raised up other bodies also of holy men, to accompany him in his triumph over death.

But that is not all. He that raised up himself and them hath given us his solemn word and promise, in as express terms as is possible, that he will by the same power raise up us also, and exalt us to the same glory that he is possessed of. He hath told us, that he is *the resurrection and the life*; and that *whosoever believeth in him shall not perish, but have everlasting life: and he will raise him up at the last day*. There cannot be a stronger proof of any thing, than our Saviour's resurrection is of the happiness of good men in another state.

Which being so, how powerful a means must we needs conclude it to be for the reforming the manners of mankind, and making them truly holy and virtuous!

Since we have thereby such a demonstration given us of a glorious immortality to be expected by us, what is it that can be able to hinder or divert us from a serious pursuit of those things that lead to it? What could God do more, by way of motive and argument, towards the proselyting the world to religion and righteousness, than he hath done, by thus ascertaining our future happiness by the resurrection of his Son Jesus?

To be certain, that if we seriously apply ourselves to a life of piety here, we shall be crowned with everlasting felicity hereafter; to be certain, that if we follow the steps of our blessed Saviour, we shall for ever shine in the same glory and lustre that he now doth at the right hand of his Father; to be able

positively to say, *I know that my Redeemer liveth*, and I know that if I live as he did I shall for ever live with him; and though *it doth not yet appear what I shall be*, yet this I know, *that when he shall appear I shall be like him*. O what noble thoughts, what brave resolutions is this able to inspire us with! What difficulties shall we be afraid of! What labours shall we not willingly undertake! What temptations shall we not easily vanquish in the prospect of such an eternal crown of glory as awaits us, and is secured to us by our Lord Jesus!

O happy we Christians, that have so clear a revelation of those things *which God hath prepared for them that love him*; those things which *eye hath not seen, nor ear heard, neither did they enter into the heart of man*! Blessed, for ever blessed be our Lord Jesus Christ, that hath *begotten us again to this lively hope by his resurrection from the dead*.

O what mighty encouragements have we to set ourselves against our sins, and to labour after the perfection of virtue, in comparison of what those have who are ignorant of our Saviour's resurrection, and who know nothing of the other world but by the uncertain conjectures of their natural reason!

If we had no other assurance of the immortality of the soul, and the rewards and punishments of another life, but what is afforded us by the light of nature and the deductions of philosophy, I doubt we could never expect to see any great reformation in our manners.

Some of the philosophers have indeed, to their immortal fame, asserted the truth of these things: but then others of them have as much made it their business to run them down. And as for those of them

that spoke the best concerning the other world, yet God knows their discourses upon this argument (as will appear to any that reads them) are generally very uncertain and altogether conjectural.

But admitting their reasons to be strong and conclusive, (as I am far from denying that the soul's immortality is demonstrable by the light of nature,) yet there are generally these two inconveniences in the arguments they make use of for the proof of this matter, which render them in a great measure ineffectual for the reforming men's lives.

First, they are generally of so great subtlety, so nice, so metaphysical, so much above the reach of ordinary capacities, that they are useless to the greatest part of mankind, who have not understandings fitted for them.

And, secondly, they have this inconvenience likewise, that a man doth not see the evidence of them without actual attention to a long train of propositions; which attention, it may be, when a man most stands in need of their support, he shall neither have the leisure nor the humour to give.

But now the Christian method of proving another life is quite of another strain, and wholly free from these inconveniences. That demonstration which Christ hath given us of a glorious immortality by his resurrection from the dead, as it is infinitely certain and conclusive, so it is plain and easy, short and compendious, powerful and operative. No man that believes the matter of fact can deny the cogency of it: men of the meanest capacities may apprehend it. Persons in a crowd of business, and in the midst of temptations, may attend to it. And it hath this virtue besides, that it leaves a lasting impression

upon the spirits of those that do believe and consider it.

Thanks therefore to our Lord Jesus Christ for this excellent instrument of piety that he hath given us by his resurrection. Everlasting praises to his name, that he hath thus *brought life and immortality to light by his gospel*. This very thing alone, was there nothing else to be said for the Christian revelation, would sufficiently justify both the gospel itself and our Lord Jesus the author of it, to all mankind; nay, and effectually recommend his religion, above all others that ever were taught, to all persons in all nations of the world.

IV. Fourthly and lastly, There is still a further blessing coming to us by our Saviour's resurrection from the dead; and in which indeed is chiefly seen and expressed the great power of it for the making us holy and virtuous; that is to say, unto it we do principally owe all that supernatural grace and assistance, by which we are enabled to vanquish our corruptions, and to live up to the precepts of our religion.

As Christ by his resurrection did oblige us to lead new lives; as Christ by his resurrection did demonstrate the truth of the Christian religion, which is wholly in order to our leading new lives; as by his resurrection he cleared up to us the certainty of our future state, and thereby gave us the greatest motive and encouragement to lead new lives: so, in the last place, by the same resurrection he acquired a power of conferring grace and strength and influence upon us, by the virtue of which we are in fact enabled to lead new lives.

Though Christ by his death reconciled us to God,

and procured a pardon of sin for us; yet the actual benefit of this reconciliation, the actual application of this pardon, did depend upon our performance of certain conditions: which conditions were, that we should mortify all our evil affections, and frame our lives suitable to the laws of the gospel. But now the grace and power by which we are enabled to do this, was not the effect of Christ's death, but of his resurrection.

It was *when he ascended up on high, and led captivity captive*; that is, when he had vanquished death, which had vanquished all the world before; it was then, (as the scripture assures us,) and not till then, that he was in a capacity of *giving gifts unto men*. It was not till he was *glorified*, as St. John observes, that *the Holy Spirit was given*.

Hence it is that we every where find the apostles attributing the business of man's justification and salvation as much or more to Christ's resurrection, than to his passion. *If Christ be not risen*, (saith St. Paul, 1 Cor. xv.) *your faith is in vain; ye are yet in your sins*. Indeed, if Christ had perished in the grave, we had still had all the load of our sins upon us; because we had no assurance that God had accepted the atonement and propitiation which he had made for them. And much less could we have promised to ourselves that we should have been assisted by any divine power for the subduing of them.

Again, the same St. Paul tells us, Rom. iv. that *Christ was delivered for our sins, and raised again for our justification*. Christ's death was the sacrifice, the satisfaction for our sins. But it was by the means of his resurrection that that sacrifice and

satisfaction is applied to us, and we, for the merits of it, become justified before God.

Lastly, to name no more texts, *Who* (saith the same apostle, Rom. viii.) *shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

Here then is the great power of our Saviour's resurrection to make us good. Christ being risen from the dead, hath all power given him both in heaven and in earth. *God*, as St. Paul expresseth it, *hath put all things under his feet, and hath given him to be head over all things to the church*, Eph. i. 22. Now in the fulness of that power that he is invested with; as he doth on one hand, with never-failing efficacy, make continual intercession for his church, and every member of it; so he doth on the other hand, out of the fulness of that power, derive and communicate so much strength and grace and assistance of the divine Spirit to all Christians, that if they make a good use of it, they shall not fail to perform all those conditions of faith and repentance and a holy life, that are required of them, in order to their being made actual partakers of all those unspeakable benefits which he purchased for mankind by his death and sufferings.

Christ by his resurrection is become both our High Priest and our King, both our Advocate and our Lord. By that power which he then obtained as our Priest and Advocate, he doth with authority recommend us and all our concernments to his Father. As our King and Lord, he rules and governs;

he takes care of us ; he provides for us ; he represses the insults of his and our enemies, and defeats all their attempts against us ; and, lastly, he supplies us from time to time with such a measure of grace and strength, and influence of his divine Spirit, as he sees is needful or proper for our condition.

If all this now that I have said be the effect of our Saviour's resurrection, as it certainly is, must we not needs own that there is a mighty power in it for the making us good ? What can any man among us, that professeth to believe that Jesus was raised from the dead, say for himself, if he leads a wicked life ? What apology can he make for the continuance in his sins ? Will he say, that the temptations to sin are too strong for him ; that he wants grace and strength to overcome his evil habits ; and that through the corruption of his nature he must of necessity remain a slave all his days to his passions and appetites, whether he will or no ? Why, in saying this, he forgets that Christ is risen from the dead : for if he did remember that, he would remember also that there is a virtue and power above that of corrupt nature, which he, as a Christian, may easily come by, if he seriously seek after it, namely, the grace and strength of the holy Spirit of God, which I have been speaking of, which Christ upon his resurrection obtained the disposal of, and which he never fails to send down upon every soul that heartily prays for it ; and whenever he gives it, he gives it in such measures, that a man must certainly, by the influence thereof, overcome all his evil and corrupt affections ; or, if he do not, it shall be entirely his own fault.

O what a mighty comfort and encouragement

ought this to be to all those that heartily desire and endeavour to be good ! All such may with boldness approach to the throne of grace, and confidently open their wants, not doubting of such relief as is most convenient for them. Our Saviour is risen, and sits at the right hand of God. He that loved us so dearly as to die for us, is now entered into his kingdom, and is able to grant us whatsoever we ask.

Do we find ourselves burdened with our sins ? Do we want strength to resist temptations, and to master our strong corruptions ? Our Saviour is risen, and now *ever liveth to make intercession for us*. Let us fly to him for succour, let us beg a portion of that grace and Holy Spirit he hath purchased for us. We may rest satisfied he will hear our prayers, and derive such vigour and influence upon our souls, that we shall in due time, by the means thereof, vanquish and triumph over every thing that opposeth us.

We cannot in any wise doubt of his power ; for God, by raising him from the dead, hath made him both King and Priest, hath exalted him to the highest authority and dignity both in heaven and earth. We cannot doubt of his good-will ; for he that underwent so many difficulties and agonies for us in the days of his flesh, cannot forget those whom he hath ransomed with so great a price, nor suffer that power which God hath given him to lie by him unemployed.

To conclude : let us not faint ; let not our hearts be troubled ; let us not despair of any thing. Our Saviour is risen. Our High Priest is entered within the veil, hath taken possession of the highest heaven, where he continually makes intercession for us. Such a High Priest as is kind and compassionate,

and tender-hearted; that *knoweth our frame, and remembereth that we are but dust*; that pities our weaknesses, and is sensible of the difficulties we have to conflict with, as having himself had sufficient experience of them: and withal such a High Priest as *is able to save to the uttermost all those that come unto God through him.*

Thus have I given some account of the virtue of our Saviour's resurrection, in order to the making us sincerely good. What remains, but that, as we should heartily thank God for these benefits of it, so we should especially endeavour to be partakers of them; not contenting ourselves with a notional, ineffectual faith, but labouring with St. Paul experimentally to *know Christ Jesus, and the power of his resurrection.*

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

SERMON XIII.

PREACHED BEFORE

THE KING AND QUEEN AT WHITEHALL.

PSALM xcvi. 1.

*The Lord is King; the earth may be glad thereof; yea,
the multitude of the isles may be glad thereof.*

THAT is to say, it ought to be matter of exceeding joy to all the inhabitants of the world, that amidst all the uncertainties, and hazards, and variety of fortunes, which they here find themselves exposed to, there is one above that governs all.

God, that made the world, is the King of it. All the beings of the universe, angels, men, and devils, with all the other animate or inanimate things in heaven and earth, as they are his creatures, so are they truly and properly his subjects, and act entirely in subordination to him, as ministers and instruments do under the guidance of the principal agent.

God doth as truly reign in the world as any king does in his kingdom; he doth as truly order the affairs of it as any master doth those of his own family. Nay, a man's own thoughts and actions are not by a thousand times so much attended by himself, are not so much in his care, as the affairs of the universe are attended by, and are the care of, God Almighty.

This is the notion of the Lord's being King; and

do you not think it ought to be matter of rejoicing to all reasonable creatures?

O Lord, what a gloomy dismal scene of things do they present us with that give other accounts of these matters!

To banish God's providence and government out of the world, is to banish all joy, all peace, all hope, all comfort for ever from all those that have the power of thinking.

A brute, indeed, is not much concerned how matters are ordered. An ox may grow fat in his stall, and a colt frisk in his pasture, let the hypothesis of the government of the world be what it will. But to one that is made with a faculty of reasoning, that has hopes and fears, and reflects on what is past, and hath a prospect of what is future, what black and melancholy apprehensions must it cause in such a one, to suppose that no care is taken of human affairs, but that we sail in the tempestuous ocean of this world, every minute in danger of rocks and quicksands, without any pilot to steer us!

Take what hypothesis you will, either that there is no God, but that all things come to pass by chance or inevitable necessity; or, that there is a God, but that God having once put things into this frame, never meant to trouble himself more about them, but left them to shift for themselves, natural events falling out from necessary causes, and civil affairs being left to mankind, who are to shuffle and divide the world among themselves as well as they can: I say, proceed which way you will, if you exclude God Almighty's government, you make this world so dark and miserable a place, that no serious considering man can tolerably enjoy himself in it.

For here, upon the former supposition, you are left without counsel or advice. You have nothing to purpose, nothing to design in the course of your lives. It is all one how you behave yourselves, whether honestly or wickedly; whether you mind your business, or mind it not, for the event will be the same. You are obliged to nobody for any benefits; you can complain of nobody for any ill usage. If you be in ill circumstances, you have none to apply to for remedy; and if you be in good ones, you may be stript of them without remedy the next moment; for all things are carried on by a whirl of fate.

And you are not much bettered by the latter hypothesis, that God hath trusted the government of the world with mankind, who are endowed with reason and understanding.

For if we consider how mankind do sometimes use their reasons, it is as good, if not better, to be exposed to the hazards of chance or necessity, as to be subject to their wills.

The truth of it is, if this system of the world be well considered, it will appear a more uncomfortable one than the other; for it doth not remove from us the iron bands of fate; we are still under that yoke as much as we were before. Yet, besides these, it puts upon us another yoke, the arbitrary pleasures of those of our own kind, which, if they be not governed by reason, are ten times more unsupportable than the other.

We are by this hypothesis as much exposed to natural evils as we were before, and there is no help for them; but, over and above, we must bear the indignities and insolencies, the ravages and cruelty, of

every one that is stronger than ourselves, and hath the will to oppress us.

O hard lot of mankind, if this was their constitution! Better by far were it for them to be brutes, and think of nothing, than to be men upon such terms as these.

Happy, therefore, are the inhabitants of the earth, happy are the remotest isles thereof, that there is a King that reigns both over fate and men. Happy are we, that there is a wise and intelligent Being that superintends all our affairs, and so governs both the powers of nature and the powers of mankind, that nothing can be done by either of them but what is designed by and pursuant to his counsels.

Upon this supposition we may live like men, and enjoy ourselves with some comfort in this world. We may propose ends and designs to ourselves, and hope that with our diligence and good management they may take effect.

Upon this supposition we may and ought to look upon all our good successes as the blessings of God to us, and particularly that which we are this day met together to thank him for; I mean the wonderful preservation of his majesty from all the dangers to which he hath so often been exposed, and his safe return to us.

Upon this supposition we may hope, that though all things have not succeeded according to our wishes, yet in due time they may, since the King of the world hath, by the frequent and unexpected deliverances he hath wrought for us, and the strange unusual providences that have attended our king, given us some encouragement to believe (provided we do our parts

towards it) that he hath reserved us for better times, and him for the executing those glorious designs which good men hope will at last be accomplished in the world.

Lastly, Upon this supposition every honest man will find reason enough both to bear contentedly whatever uneasy circumstances he lies under, and to trust in God's mercy for the removal of them; and in the mean time to possess his own soul in a cheerful dependance on God's providence, and a hearty thankfulness for all the innumerable blessings he hath received and doth daily receive from his hands. And therefore since *the Lord is King, let the earth be glad; yea, let the multitude of the isles be glad thereof.*

Now that the Lord is really thus the King of the world, there are all the arguments to persuade us that can be desired.

It is the voice of reason; it is the voice of all mankind; it is the voice of God himself, both in his works and in his word.

Give me leave to give you a specimen in all these ways of arguing, and but a specimen, because it would be rather the work of a book than of a sermon to dilate upon these matters.

First, I say, reason tells us it must be thus: for admitting that the world did not make itself, but was made by God, it will follow, that the same God that made it must still govern it; for the same ends, and designs, and motives, (whatever they were,) that induced God to make the world at first, will oblige him for ever to take care of it, and look after it. Unless we suppose God to contrive and act as uncertainly and unsteadily, and with the same incon-

stancy and levity of mind that some of us mortals here upon earth do.

Secondly, It is the voice of all mankind; for otherwise, how comes it to pass that among all nations, and in all ages, there has been some religion or other practised?

I pray what is the meaning of worshipping God, of putting up prayers and supplications to him for the things we need; of returning thanks for the benefits we have received; of appointing religious rites and methods for the expiation of guilt, or the averting of impendent calamities; (all which things have been practised in all nations, from the beginning of the world to this day;) I say, what is the meaning of all this, unless it was hereby meant to be signified, that there is a God who concerns himself in the affairs of mankind, and who doth dispense good or evil to them as they well or ill behave themselves towards him?

The truth is, to say that God doth not govern the world, is to say that all religion is a cheat; and that all mankind, except a few debauched wits in the most polite countries, and a few brutes in the very barbarous ones, (who are of no religion at all,) have been and are a company of credulous fools. For this is certain; whatever argument, either Jew, or Turk, or pagan, or Christian, can suggest to himself, for the convincing him that it is his concernment, or his duty, to worship God, or to be of any religion at all; nay, or to make any conscience of any action he does; I say, all these arguments do not only prove, but suppose that God both knows and orders the affairs of the world.

Thirdly, It may likewise be as strongly proved

from effects ; from the tracks and footsteps of a divine overruling Providence, which are to be seen in the events that happen in the world, which is what I call the voice of God in his works.

These are, indeed, so many, and so visible, that whosoever hath either read history, or hath made observations, must needs have taken notice of them.

If ever there were any extraordinary deliverances vouchsafed to kingdoms, or cities, or particular persons ; or ever any remarkable judgments inflicted upon any of these, which so carried the marks and signatures of God's hand in them, that the one could not in reason but be attributed to the care that he had that religion or innocence should not be oppressed ; and the other must in reason be interpreted as a divine vengeance that pursued the guilty for their crimes :

If ever there were any prophecies that did punctually foretell a particular event, that came not to pass till many years after, and such an event as was perfectly contingent, and depended upon the wills of men :

If ever there were any notices given of approaching calamities, by voices from heaven, by strange appearances in the air, and such other like presages, not naturally to be accounted for :

If ever there were any apparitions, any witchcraft, any effects of a diabolical power, by which it may appear that there are a sort of invisible beings in the world, which do bear ill-will to mankind, but yet are so curbed that they cannot do all the mischief they would :

If ever there were any miracles wrought either

by Moses and the prophets, or by Jesus Christ and his apostles, for the confirmation of the Jewish or the Christian religion :

Lastly, If ever any good man did receive any blessing, or avoid any misfortune, which he might rationally look upon as an answer to the fervent prayers that he had put up to God, or others had put up for him :

I say, if any of these things that I have now named be true, (as all histories give us a world of instances of the truth of all of them ; and as for some of them, I do not doubt but they fall within the compass of our own observation and experience ;) I say, if any of these things be true, then have we a convincing proof, that there is a power that doth interpose in the affairs of the world, superior both to that of nature and to that of mankind, and which moderates all things, according as it seems good unto him.

But, in truth, we need not go to supernatural events, or to particular providences, for the truth of this ; for, in my opinion, the daily effects that every one of us sees and feels ; the very subsistence of the world for so many ages, in that regular frame that it was at first ; and the fair treatment and encouragement (how unequally soever things seem to be distributed) which virtuous and religious men have always found, and do yet find, notwithstanding that far the greatest number of men are of another stamp : I say, these very things seem an argument beyond exception, that there is a God that presides over us, and takes care of us.

But, fourthly and lastly, God has yet given us a

further proof of this, by his own many authentic declarations in the holy scriptures (which we call his word.)

One of the main businesses of which is, to assure us, that *he rules in the kingdoms of men*, Dan. iv. 17. and disposeth of all their affairs.

There he is set forth as the author of all events, both good and bad; so that *no evil happens in a city, but the Lord doth it*, Amos iii. 6.

There he is represented as the *searcher of all hearts*, the judge of all men's designs and actions, the avenger of all evil practices, and the refuge of all good men.

There we are told, that *he is the God of battles*, and that *no king is saved by the multitude of his armies; nor any mighty man delivered by his own strength; but salvation is from the Lord*, Psalm xxxiii. 16. And so are disappointments.

There we are assured, that *he from his habitation looketh down upon all that dwell on the earth. He fashioneth the hearts of them; he understandeth all their ways*, Psalm xxxiii. 14, 15. *And though many are the devices that are in their hearts, yet it is his counsel only that shall stand*, Prov. xix. 21.

In a word, it is God, as the apostle tells us, that *worketh all things*, and he worketh them all *according to the counsel of his own will*, Eph. i. 11. So that nothing comes by chance, nothing is done in vain; but all events are in pursuance of a design.

Nay, not so much as the event of casting a lot (which seems the most fortuitous, contingent thing in the whole world) is left at random; for even in that case, *the disposal of the lot*, as Solomon tells us, Prov. xvi. 33, *is from the Lord*.

All this is not only the doctrine, but, in a great measure, the very language and expression of these holy books. And what can we desire more? or what words can we invent that shall declare more fully the thing we are speaking of?

None can, that I know of, except perhaps those of our Saviour, with which I shall shut up this point. *Fear not*, saith he to his disciples; *are not two sparrows sold for a farthing? yet not one of them falls to the ground without the will of your Father. Nay, I say unto you, the very hairs of your head are all numbered*, Matt. x. 29. O wonderful this! what! God Almighty number the very hairs of our head! *Lord, what is man, that thou shouldest have such respect unto him*, and do that for him which even the nicest and most delicate of men never yet did for themselves? But thus art thou pleased to express thy particular regard to the sons of men: thus art thou pleased to let us see that none of us are so inconsiderable but that we are within the verge of thy providence, and objects of thy care. And therefore much more are cities, and states, and kingdoms so, wherein the fortunes of so many individuals are wrapt up.

O, blessed be God for his love to mankind! O, for ever adored be his name, for thus humbling himself to take notice of us and our affairs, and likewise for giving us such abundant assurance that he doth so! Since, therefore, we have such mighty evidence of all sorts, that *the Lord is King; let the earth be glad: yea, let the multitudes of the isles be glad thereof*.

And we shall still see greater reason thus to be glad, if we consider a little more particularly the

rules and measures by which God administers the affairs of his kingdom : which are not, as too often happens in human governments, arbitrary will or humour, but perfect wisdom, and justice, and goodness.

Though it be true what the Psalmist saith, that *whatsoever the Lord pleaseth, that doth he in heaven and in earth, and in the sea, and all deep places*, Psalm cxxxv. 6. yet it is as true, that the Lord will never be pleased to do any thing, either in heaven or in earth, but what is suggested by infinite goodness, and in such ways as are the result of infinite wisdom. For as the same Psalmist tells us, *He loveth righteousness and judgment; the earth is full of the goodness of the Lord*, Psalm xxxiii. 5. *He is holy in all his ways, and righteous in all his doings : and his tender mercies are over all his works*, Psalm cxlv. 17, 9.

To say that God deals arbitrarily with any of his creatures, or that he dispenseth good or evil to them, merely because he will, without any other reason, is, in truth, to disparage his nature, and gives us such a notion of him, as we have perhaps of some of the great monarchs of the world, but whom we are far from esteeming the best men.

No, certainly ; if we, mankind, find in ourselves, that the wiser and better we grow, the less are we led by humour and will, and the more do we shake off our indifferency to good and evil, and the more steadily do we cleave to the eternal laws of reason and righteousness in all our actions ; we may be sure that God, who is wisdom, and justice, and goodness itself, can never, in any of his actions or

dealings with his creatures, depart from these principles.

The true scheme of God Almighty's government is plainly this :

His infinite mind clearly understood all the possibilities of things, long before they were in actual being. He knew what things were possible to be ; and how they would act, if they were put into being ; and what the events of all their actings would be.

His infinite goodness moved him to put into actual being every thing that he saw was good to be, and to give them all those powers of action that they have ; and, withal, to look after them so as that both they and all their motions and actions should at last be to the praise and glory of the same goodness that first inclined him to create them.

His infinite wisdom contrived the methods in which all this should be brought to pass ; and so laid the scheme and platform of things, that nothing could happen in the whole creation, from the beginning of the world to the end thereof, (though it was in itself never so bad, never so mischievous,) but what both might and should be so ordered, as to be subservient to that end.

And, lastly, the scheme of things being thus laid, his infinite power first produced all things, and still upholds all things, and from time to time, in their several seasons, actually brings to pass every thing, according to the determinations of his eternal wisdom. And though it doth it in ways secret to us, yet it doth it certainly and surely, and withal most easily and gently, with the least violence to the

established laws of nature, and without any force at all upon the free wills of intelligent beings.

This, I say, is the account that both reason and scripture give us of God's making and governing the world. Infinite knowledge is the foundation of all; infinite goodness is the author and mover of all; infinite wisdom is the contriver and director of all; and infinite power executes all.

Admit now these principles, and see what will follow from them.

It will follow from hence, in the first place, that every event that happens in the world *is beautiful in its season*, as Solomon expresses it: that is to say, how unaccountable soever it may appear to us, yet there is a good reason to be given, both why it happens at all, and likewise why it happens at that time, and with those circumstances that it doth. It helps to adorn the great drama and contrivance of God's providence, and ministers to excellent ends, though we, poor creatures, do little apprehend how it makes for them; as indeed it is impossible we should, unless we had the whole comprehension of things in our minds, and saw the entire scheme of God's government, from the beginning to the end. This must needs be so, if we be governed by infinite wisdom.

Secondly, It follows from hence, that both good and evil are measured to mankind according to their respective capacities. If we be fit for good, good will come; if we deserve punishment, we must expect that likewise: for all God's ways are equal, though ours be unequal.

And therefore it is the most unreasonable thing in the world to impute our successes, whether they

be good or bad, so wholly to the immediate hands that managed our affairs, as not, in the first place, to take notice of the hand of God in them.

There is a Divine power that governs all these matters. And though it be true, that no misfortune, no ill success ever happens, but there is a human reason to be given for it; and it may be found out upon what occasion, or by what neglect, or through what ill management that misfortune happened; yet it is as true, that if those that managed for us had the wisdom, and the conduct, and the strength of the very angels of God, yet their endeavours would not be effectual for the making us happy, unless we ourselves were in a capacity of being so, by being proper objects of God's mercy and favour. This must likewise be true, if perfect justice govern the world.

Thirdly, It follows from hence, that even the severer dispensations of God's providence towards us; the things we complain of, and are uneasy under; our very calamities, and misfortunes, and disappointments; even these are the effects of God's kindness, though at the same time they may be likewise instances of his justice: that is to say, they are meant really for our good, and will prove so, if we make that use of them we should do.

The very nature of God is to do all good, at all times, to all his creatures: for he had no other end in making them, nor has he any other end in looking after them. But God cannot do good to all in the same way: correction, and chastisement, and punishment, is in some cases more expedient for the bringing people to rights, and promoting their true interests, than the giving them all that their own

hearts can wish. In such cases, therefore, God must deal with his creatures as every wise parent deals with his children. And though *these chastisements*, as the apostle tells us, *are not joyous, but grievous*, yet are they designed for *the bringing forth the peaceable fruits of righteousness in all them that are exercised thereby*.

The truth is, we do not know what is good for ourselves. We often wish for things that perhaps, if our wishes were granted, would undo us : but our happiness is, that God knows all, and so tempers all, that all events, even those that we are apt to look upon as the greatest judgments, shall at last appear more visibly to have been the wisest methods that could possibly have been contrived for the doing the greatest good to us. And if they do not succeed accordingly, it will be our own fault.

This must likewise needs be true, if perfect goodness govern all ; for even justice itself is but a different way of expressing goodness. And all that which we call judgment and vengeance is unaccountable, unless it serve for the doing good to the world.

Fourthly and lastly ; From hence it follows, that all events whatsoever, that ever did, or do, or shall happen in the world, either with respect to nations and kingdoms, or with respect to particular persons, are really the best that could or can happen. And if things were ordered otherwise, it would not be so well.

A strange paradox you will say this is ; that not only the mischiefs and calamities that fall upon mankind, but even their faults and mismanagements, nay, their very sins and wickednesses, should

be for the best. But really so it is, and so it must be, if both infinite wisdom and goodness and power govern the world.

Not but that a particular man's sins may be the occasion of his ruin, nay, and certainly will be so, if he persist in them.

And likewise the faults of a people may and will have such an ill influence upon the community, as, if they be not amended, the desolation of the nation may at last ensue thereupon.

But still, though every thing that happens do not prove for the good of that particular person, or that particular people, that is immediately concerned in the event, yet it will certainly prove for the general universal good.

So that, take all the whole series of events together, that have or shall come to pass all the world over, we may undoubtedly affirm, that all things have been as well managed as it is possible they could be, and will be so to the end of the world: and this we ourselves shall be satisfied of, when we come to be in a condition of making a just estimate of things.

For indeed to suppose otherwise, is to say either that infinite wisdom doth not act so wisely as it might do; or, that perfect goodness might do more good than it does do; or, lastly, that omnipotent power cannot do every thing that is possible. All which suppositions are plainly absurd and contradictory.

And now, if all these things be true, (as they certainly are,) how natural is the conclusion of my text! Since God is the King of all the world, and such a King, likewise, that the measures of his go-

vernment are exact goodness and wisdom and righteousness; what have all mankind to do, especially good men, but to *rejoice and be glad*?

This is the Psalmist's inference from this doctrine; and this is the present business of the day; and therefore let us all practise accordingly. That is the only application I desire to make of what hath been said.

And two ways we ought to express our rejoicing:

First, in a hearty sense of all God's past and present mercies to us, and an actual giving him our thanks for the same.

Secondly, in a cheerful dependance upon him for his future blessings. Give me leave to speak a little to these two points, and I have done.

First, let us be heartily sensible of all God's kindness to us, both past and present, and unfeignedly thank him for the same.

It is very remarkable, that not only David, but the prophets likewise, when they are treating of God's kingdom, call upon the *isles*, in a particular manner, to take notice of it; (see Isa. xxiv. 15. xlii. 4, 10, &c.) as here in my text, *let the multitudes of the isles be glad thereof*; as if the isles, in a more particular manner, were to have a share in the blessings of his government. And no doubt it was so intended, and accordingly it hath so come to pass. For it is *the isles of the gentiles*, by which name the scripture expresseth those countries that were at the greatest distance from the continent of Judæa; I say, it is these *isles*, which now, at this day, (God's ancient people the Jews being for their infidelity long ago rejected,) are the principal seat of his church and kingdom, and to which he vouch-

safeth the light of his gospel, and the means of salvation ; so true is God to all his promises.

But now, of all *the isles of the gentiles*, if any one above the rest hath felt the benign and gracious influences of the Lord's being our King, certainly ours is that island.

How wonderfully bountiful hath God been to us in a continued succession of public blessings, even from the first beginning of time that we have had any memorials of events among us !

We had the happiness to be early made a province of the Roman empire, and by that means were trained up to civility, and arts, and good manners.

That made way for the greatest blessing that Heaven could bestow upon us, even the receiving Christianity : and that blessing we had with the most early, being the first among the nations that embraced it.

When, through the just judgment of God, barbarism and ignorance overspread the face of Europe, and by the occasion thereof superstition and idolatry made its way, and all the western kingdoms gave up their power to a foreign usurper ; even then this island made the longest stand ; nay, and was never so perfectly subdued, but that popery was here a different thing from what it was in the southern climates.

When the happy time came, that God thought fit to set on foot the reformation, (having first made way for it, by the restoring of learning,) such was his particular care of us, that this was one of the first kingdoms that was brought over to it.

And we have this advantage above all other reformed churches, that as our reformation was regu-

larly made, and by just authority, so it was made most agreeably to the pattern of the primitive churches of Christ.

And, God be thanked, according to the goodness of it, such hath been its success ever since; for we have all along, from that time to this, (except the interruption of a few years in the late times,) served God in peace and happiness, under the same establishment; and we trust we shall do so to the end of the world.

Many, indeed, have been the oppositions and disturbances that have been given us by our adversaries, both at home and abroad; but as manifold likewise have been our deliverances, and that in a most wonderful manner.

I need not mention them, for they are known to us all.

How many secret conspiracies against our protestant kings and queens hath God Almighty's mercy detected and defeated!

How many open attempts against our laws, and against our religion, hath he, by strange providences, brought to nought!

More than once hath he by wonderful methods preserved us, when we gave up our church and our liberties in a manner as lost, and that in so easy and quiet a way, that there was no concussion of the nation followed thereupon.

Are not these extraordinary instances of God's kindness to a people? and ought not we, who have received, and do yet enjoy the benefit and the comfort of them, to remember them with thankfulness all the days of our life?

But some of us, perhaps, are not now in a hu-

mour to think of these things; our present circumstances fill our minds, and those are difficult enough. Let our past deliverances have been what they will, yet we are sure we are now in a hazardous condition, notwithstanding all the prayers we have put up for better successes.

That is too true; and I pray God make us all sensible of it; and especially make us sensible of the things that have caused it, namely, our ingratitude for God's former mercies; our lewdness and debauchery; the spirit of atheism, and profaneness, and irreligion, that still reigns among us as much as ever; and, above all, our unaccountable dividing ourselves into parties, and pursuing particular piques and quarrels, not only to the neglect, but to the plain ruin of our common interests.

These are the things that have hindered our successes, and provoked God's displeasure against us; and till these things be amended, I am afraid we shall never be a happy nation.

But yet, notwithstanding our high provocations, so gently hath God corrected us, and even in his judgments so much hath he remembered mercy, that we have all reason to rejoice at the benignity and kindness of his dispensations towards us; nay, and to render him our most hearty and solemn thanks for the mercies that he hath bestowed upon us, even with respect to the matters we complain of.

For God hath really so far heard our prayers this year, that he hath given us the most important successes, though not the successes we desired.

He hath kept the war at a distance from us; and we have, under the happy government of her majesty, lived free from all disturbance at home; every

man *sitting under his own vine, and his own fig tree*, (as the prophet speaks,) enjoying his religion and rights in perfect peace; and with a bountiful provision likewise, from God's hand, of all the things that were either needful or convenient.

And as for our successes abroad, though it is not proper for me to talk of those matters, yet I believe thus much I may decently and truly say, that though the king had not the victory, being overpowered by numbers, yet he gained more honour, and sustained less loss, than those that boasted of the victory.

And, which is yet more, God hath not only preserved his person, amidst the infinite hazards he was continually exposed to, and returned him safe to us, but returned him likewise with such reputation for his courage, and vigilance, and conduct in the difficulties he had to struggle with, as hath gained him the highest esteem among his enemies, and therefore ought much more to endear him to his own subjects.

And now, let all this be considered, and then let any man say, that really loves the interest of his country, whether we have not reason to look upon these things as great blessings; and as such, to return our solemn thanks to God for them.

And then, in the second place, as to our future successes, let us all cheerfully depend upon God's providence, and trust in his mercy for them.

This is all the rejoicing we can express as to future things; and this is that which the apostle calls *rejoicing in hope*.

And surely great reason have we thus to do, when we consider who it is that orders our affairs; one,

whose kindness we have no reason to doubt of, having had so many experiences of it, even beyond our hopes and expectations : and one likewise upon whose power we may securely depend, since *his arm is not shortened*, nor ever can be, how much soever our *arm of flesh* may.

God Almighty is our King, and he both certainly knows, and will certainly do, that which is best for us, provided we take care to do that which becomes us.

Away therefore with all fear, and distrust, and despondency ; it is an argument of infidelity and irreligion, as well as cowardice, to despair of the commonwealth.

We are in as good hands as it is possible for us to be ; nay, we ourselves cannot wish to be in any other.

Let us but do our parts, by qualifying ourselves for God's mercies ; and that is to be done by contributing our best endeavours, every man in his place and station, to the service of the public ; and then we may safely *cast all our care upon him who careth for us*, and we may be sure we shall not be disappointed.

This method, as it is much more easy, so we shall find it much more conducing towards the obtaining the successes we desire, than complaining, and fretfulness, and a tormenting anxiety about our affairs.

We may indeed, by our peevish and querulous humour, disquiet ourselves, and put others into a ferment, nay, and at last, perhaps, may contribute a great deal to the glory of hindering and defeating the most wise counsels, that are proposed for our safety ; but that is the greatest point we gain.

God Almighty will not alter his methods for any of our foolish passions ; but there is a way to prevail upon God himself, to do for us all that our own hearts can desire, provided that which we desire be good for us, and that way is, to own him and his government ; to love him, and to serve him ; to be thankful for his mercies ; to be easy and cheerful under all his dispensations to us ; and, lastly, to refer ourselves entirely to his wise counsels, and to trust in his mercy for all that is to come.

Great indeed, and wonderful, are the promises that are made to those that put their trust in God. *Cursed*, saith the prophet, (Jer. xvii. 5.) *be the man that trusteth in man, and maketh flesh his arm : but, blessed is he that trusteth in the Lord, and whose hope the Lord is*, ver. 7. *Many sorrows*, saith the Psalmist, *shall be to the wicked : but whoso trusteth in the Lord, mercy shall embrace him on every side*, Psalm xxxii. 10. And again, *O taste and see how gracious the Lord is : blessed is the man that trusteth in him*, Psalm xxxiv. 8.

If now we believe these things, (and if we be Christians we do and must believe them,) consider, I beseech you, the use we are to make of them.

What have we all to do ? Let our late disappointments have put us into never so bad a humour ; let our present circumstances be entangled with never so many difficulties ; yet what have we all to do but to rejoice in God, and to trust in his mercy ?

All is well, and all will be well for ever, to them that love God, and put their trust in him.

Sing we therefore unto the Lord a new song : let the congregation of saints praise him. Let

*Israel rejoice in him that made him: and let the children of Sion be joyful in their King. God is the King of all the earth, let us sing praises with understanding. The Lord hath pleasure in his people: he will for ever help the meek-hearted: for his delight is in them that fear him, and that put their trust in his mercy. He is our help and strength, a very present help in trouble: therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea: though the waters thereof rage and swell, and the mountains shake at the tempest of the same. Even in that case, the rivers of the flood thereof shall make glad the city of God. All the blusterings and storms that threaten God's people shall turn to their advantage, and shall really at length prove matter of rejoicing to them, how terrible and dreadful soever they appeared at first: for, as it there follows, *God is in the midst of her, therefore shall she not be removed: God will help her, and that right early.* God will be with his church, and will deliver his people, whenever it is proper and seasonable so to do.*

Nay, let the worst come, though we were reduced even to the utmost extremities; which yet, God be thanked, we neither are, nor, I hope, ever shall be; yet even in that case, the consideration that *God is our King* ought not only to support us, but to fill us with joy. Even in that case, every good man should bear his part in the song of the prophet Habakkuk, (iii. 17.) with which I conclude:

Although the fig tree shall not blossom, neither

shall fruit be in the vine : although the labour of the olive shall fail, and the fields shall yield no meat : although the flock be cut off from the fold, and there be no herd in the stalls : yet will I rejoice in the Lord, I will joy in the God of my salvation.

SERMON XIV.

PREACHED BEFORE

THE KING AND QUEEN AT WHITEHALL.

PROV. iv. 23.

Keep thy heart with all diligence ; for out of it are the issues of life.

THE argument with which this audience was entertained the last Lord's day, being the government of the tongue ; I cannot think it improper or unreasonable for me, who have the honour to come next, to treat about the government of the thoughts ; there being a near relation between these two, and a necessary dependance of the one upon the other.

Our words, indeed, are more easily governed than our thoughts, because they are more in our power. But it will be impossible either to govern our words or our actions as we should, unless we first bring our thoughts in some measure under government.

I must confess, this argument of the government of the thoughts, though it be a very useful, yet it seems also a very nice and difficult one, through the great variety of cases arising from men's different tempers, which will not come under the same rules, and yet ought to be provided for. But, however, this shall not discourage me from undertaking this argument ; it shall only make me more careful as to what I say about it ; that is, to have respect, as much

as I can, to all sorts of tempers, and to deliver what I have to say with so much plainness, that every body may go along with me.

The words upon which I ground my discourse are those of Solomon, which I have read unto you, and which contain one of those precepts that he lays down for the religious conduct of our lives: *Keep, saith he, thy heart with all diligence; for out of it are the issues of life.*

Not to trouble you with what others have said upon this text, I take the true meaning of it to be this:

By the *heart* here, which we are exhorted to *keep*, we are to understand the inward thoughts, and motions, and affections of our souls or spirits; all which, in the inspired writings, are constantly said to be seated in the heart. This undoubtedly is the scripture notion of the heart.

And, when we are here bid *to keep our hearts with all diligence*, I think there is no question to be made, the meaning is, that we should diligently attend to the thoughts, and motions, and affections of our minds; that we should watch them narrowly, lest at any time we should give our consent to something we ought not. This is the meaning of *keeping our hearts with all diligence*.

And then a reason is added why it concerns us thus to keep them; and that is this, because *out of the heart are the issues of life*. What is the meaning of that phrase? Plainly this: the issues, the fruits, the effects that are shewn in our lives and conversation, do certainly proceed from the heart, and therefore, accordingly as that is well or ill guarded or kept, so will our lives and conversations be. The

goodness or badness of our lives doth altogether depend upon the attending or not attending to the thoughts, and motions, and inclinations of our minds. As our caution and watchfulness in this point is greater or less, so will our course of life be better or worse. And therefore it concerns us all, that mean to live well, to be infinitely careful in this matter.

This is a plain account of the advice that is here given us. So that you see, if I mean to discourse pertinently to my text, my argument must be (what I said) the care, and management, and government of our thoughts, as they fall under a religious consideration.

In treating of this argument there seems to me two things needful to be done :

First, to give an account what power a man hath over his own thoughts.

Secondly, to shew wherein the art of governing of them doth consist.

It is, indeed, this second thing which my text naturally leads me to speak to : but I cannot speak to that to any purpose, till I have made way for it by clearing the first. It is in vain to give rules about the government of our thoughts, till we know how far we have the power over them ; how far they fall, or do not fall, under our conduct and management.

And I must needs say, that most of those I have met with that have discoursed about the government of thoughts, by not inquiring into, and settling this point, have been so far from benefiting all their hearers that desired to receive benefit by their good advices, that to several of them they have done harm ; because as to them their advices have been perfectly unpracticable. Now those that by their own expe-

rience found them to be so, instead of considering that that teacher might be in a mistake, or that he did not sufficiently weigh and examine the case of all persons he gave his advice to, have peremptorily concluded, that they themselves were in the fault, and therefore they were in an evil condition; because they found themselves not able to live up to what was advised them.

The first question then is, how a man hath power over his own thoughts? There is not, indeed, any single answer to be given to this question that will fit all men; for that is impossible. It would be as unreasonable to demand it, as it would be to require of a workman to make a garment that should fit all sorts and sizes of men.

Some men, by the very principles of their make and constitution, are much better able to govern their thoughts than others. Some that are naturally weaker, have, by long use and many trials, obtained a greater power over their thoughts than others. Again, the same persons that at some times have a greater power over the motions of their minds, may at other times have a less command over them; and this according as their health, or their business, or a hundred contingencies of outward things do affect them. So that all that can be done as to this matter, is to lay down some general propositions which every body is to apply to himself, as there is occasion. And five of this kind I have to offer, and which, I think, will take in all, or the greatest part, of what belongs to this argument.

The first proposition I lay down is this, That the first motions of our minds are very little, if at all, in our power.

By the first motions of our minds, I mean those sudden thoughts, or apprehensions, or passions, or desires, which are excited in our minds, by any object that is at that time presented to our imagination: as to these, I say, we are not so much masters of ourselves as to be able to stop them; nay, though perhaps they be very irregular. And the reason is, because they are produced so quick, that there is not time enough given for reason to interpose.

There is no necessity, indeed, that a man should give consent to these motions; but as for their coming into his mind, he can no more help it than he can help his present temper, or the present circumstances he is engaged in.

Thus for instance; do you think it possible for a man that is of a fiery passionate temper, to avoid the feeling a sudden resentment of anger arising in his mind if he meets with any unexpected affront, or other great provocation? or for a man that desires to be well thought of, not to entertain some vanity of imagination when he hears himself commended or flattered? or for a man that is addicted to pleasures, not to feel some irregular inclinations in himself towards the gratifying his appetites in those things, when he hath all the temptations before him? And thus in all other cases.

I grant, indeed, that a man by long consideration, and a serious exercising himself in the ways of virtue and piety, may bring himself to that temper, that he shall not have so many irregular, undecent motions in his own mind, upon any occasion whatsoever, as he was wont to have; and that those that were formerly temptations to him will at last be none: but still, I say, the first motions and workings of his

mind, however they be occasioned, are in a great measure out of his power; he cannot stop them; and therefore the art of governing his thoughts doth not lie there.

The second proposition I lay down is this: when a man's mind is vigorously affected and possessed, either with the outward objects of sense, or with the inward passions of any kind, in that case he hath little or no command of his thoughts; his mind at that time will be in a manner wholly taken up with that it is then full of: nor will be able, till those impressions be worn off, to think freely of what he pleaseth.

Thus, for instance, when a man is under a sharp tormenting pain; as he cannot avoid the feeling of that pain, so neither can he avoid the thinking of it. When one is full of grief for the loss of a dear relation, or transported with passion for some unworthy usage he hath met with, it is in vain to say, Pray think not of these matters; for these things must and will, in a great measure, employ his thoughts till his passions do cool, and the impressions that caused them be vanished.

Thus, for a man to come from some business in which he is more than ordinarily concerned; or from the hearing some very good or very bad news; I say, to come fresh from this to the saying his prayers; I do not, I cannot wonder, that in this case his mind will be much upon his business or his news, notwithstanding all his endeavours to the contrary.

For the nature of man is such, that he cannot so on a sudden turn his mind from one business to another; but that if he did closely and vigorously apply himself to the first business, his thoughts will for

some time run upon it, even after he hath applied his mind to the other.

I do not deny but that a man may often so order his affairs, as to be able to keep his mind clear and free from such prepossessions as I am now speaking of, so as that when he comes to apply himself to any business he hath a mind to, he may intend it with his whole might. But this I say, if our minds be once engaged with warm thoughts about any thing, it is very hard, if not impossible, to get them disengaged on a sudden. So that the art of governing our thoughts doth not much lie in that neither.

Thirdly, there are some cases likewise where a man's thoughts are in a manner forced upon him, from the present temper and indisposition of his body. So that though he be in no passion, though there be no unusual objects of sense that excite those thoughts in him; nay, though he never so much resolve not to think upon those things; yet so long as that habit of body lasts, he cannot avoid those kind of thoughts; so that in this case also there is little room left for the government of thoughts.

That which I now say, happens frequently, not only in all sorts of distempers where the brain is visibly disturbed, as in fevers, and the like; which often cause a thousand delirious fancies, and sometimes downright madness and distraction: but also in other cases where there seems to be no fever, or other visible distemper; nor doth the brain, as to other matters, seem to be at all disordered; but the persons, in all appearance, are sound both in body and mind.

And this is the case of some deeply hypochondriac persons; many of which will be haunted with a set

of thoughts and fancies that they can by no means get rid of, though they desire it never so earnestly.

Sometimes they cannot get it out of their heads but that they are atheists and infidels, they neither believe in God nor in Jesus Christ, nor have any sense at all of religion.

Sometimes they are tormented with blasphemous thoughts, and they cannot set themselves to the performance of any office of devotion, but a thousand impious fancies will come in and spoil all.

Sometimes they fancy they are guilty of several grievous crimes, which, it is to be hoped, it was hardly possible they should be guilty of; nay, you cannot convince them but that they do every day commit some of these crimes, because they imagine they give consent to them.

And whilst these sorts of thoughts fill their imaginations, there is not a passage in the Bible that they read, nor a sermon that they hear, but they find something in it which they do so perversely apply to their own case, as thereby to increase their trouble, but not to get any relief.

I have known several well-disposed persons, and some of them sincerely pious, that have been in this condition.

What now is to be said to this? Why, it is very certain that all these thoughts and fancies are thrust upon them, and are not the free, natural, voluntary operations of their own minds; but the effects of vapours or hypochondriac melancholy. Nor can the persons themselves any more help their thus thinking or fancying, than they can help the disturbances of their dreams, when they have a mind to sleep quietly. Indeed, we may properly enough call these

fancies of theirs, their waking dreams; as their dreams are their sleeping fancies.

Well, but now of all persons whatsoever, these people are most desirous to have rules given them for the government of their thoughts. And I cannot blame them, because their thoughts are certainly very troublesome: but truly, if we should speak pertinently to their case, instead of giving them advices for the regulating their thoughts, they should rather be advised to look after their bodies, and by the help of good prescriptions to get rid of those fumes and vapours which occasion these fancies. When the cause is removed, the effect will soon cease. I do not in the least doubt, whatever these people may think of their own case, but that this is as properly a bodily disease as a fever, or fits of the falling sickness.

In the mean time, while they are in this condition, whatever rules are proper to be given to other persons for the government of the thoughts, of all people living those rules do the least concern them. For those thoughts which they complain of, do not at all fall under regulation or government, because they are suggested to their minds whether they will or no. And for my part, I think it a great deal more advisable (if it could be) to neglect and despise them, than to be perpetually struggling and disputing with them, and vexing themselves about them.

But you will say, if men be such slaves to their thoughts, and are thus necessarily passive under them, where is the freedom of thought? To this I answer,

In the fourth place, out of these three cases I before mentioned, we have liberty of thinking, and

may choose our own thoughts. And that liberty and freedom we have in thinking, doth, to my apprehension, mainly consist in this, viz. that all of us (who are not in the circumstances I have been hitherto speaking of) can, if we please, apply our minds more vigorously to one sort of thing than to another; and accordingly as we do thus apply our minds, so will the most of our thoughts be.

It is in our power, among the multitude of objects which present themselves to our mind, (as for instance God, virtue, holiness, heaven, wealth, power, greatness, preferments, fine clothes, splendid equipage, sensual pleasures, recreations, divertisements, knowledge, learning, arts, and the like;) I say, that among all this multitude of objects that present themselves to our minds, it is in our power to determine ourselves which of them we will dwell upon, and make a business of. And accordingly, when at any time we have pitched upon any of them as a business, it is in our power to mind that business either more or less diligently. And if it be such an one as that we mean in good earnest to concern ourselves about it, it will then so fill our minds, as that by attending to that we shall either prevent, in a great measure, other thoughts from coming into our heads; or if they do come in, they will not long stay there, but will very speedily give place to that which is our main business at that time.

And the reason of this is plain; because our natures are of that make, that two things at once cannot well possess our minds; and therefore if we be intent about one thing, we cannot have much room or leisure for thoughts of another nature.

But then, fifthly and lastly, though this that I

have said be the true nature of that power we have over our thoughts, as to the directing them to a particular object; yet there is another power we have over them that ought here more especially to be considered, because in it are laid the very foundations of virtue and vice, and upon account of it all our thoughts become either morally good or evil.

That which I mean is this; though we cannot in many cases think always of what we would; nay, though we cannot hinder abundance^{*} of thoughts from coming into our minds against our will, yet it is always in our power to assent to our thoughts, or to deny our consent to them. And here it is that the morality of our thoughts begins; according as we assent or dissent to the motions that are made in our minds, so will our thoughts have the notions of virtuous or sinful thoughts.

When any temptations are presented to us from without, we cannot perhaps (as I said before) avoid the feeling an irregular passion, or motion, or inclination stirring within us, upon occasion thereof; but yet at that very time it is in our power whether we will comply with those passions and inclinations or not; whether we will consent to them or not; whether we will pursue them further or not. Now if we do not consent to them, but endeavour to stop, and stifle, and resist them, as soon as we are aware of them, there is yet no harm done. Our thoughts, how undecent or irregular soever they were, are rather to be accounted the infirmities of our corrupt nature than our sins, properly so called.

And thus it is likewise as to our wandering thoughts in our prayers. If we strive against them, and endeavour to keep our minds in a devout com-

posed temper, and attend as well as we can to the duty we are about ; I say, if we do this, I hope those distractions and wanderings will never rise up in judgment against us.

And as for the frightful blasphemous fancies, which, as I told you, some, even pious persons, are tormented with ; as to them, I say, they, of all other irregular thoughts, have the least danger of sin in them, though they be not so solemnly and formally disputed with and contested against : because, indeed, they are so terrible in their own nature, that no man in his wits, and that hath any sense of God or goodness, can be supposed to consent to them. They are, indeed, great infelicities, but by no means any sin, any further than we approve of them ; and to approve of them, for any tolerable good man, is impossible.

But then, on the other side, if we consent to any wicked motion or inclination that we feel in ourselves, let it come in how it will, never so suddenly, never so unexpectedly ; if we close with any thought that prompts us to evil, so as to be pleased with it, to delight in it, to think of pursuing it till it be brought into action : in that case we are no longer to plead our original corruption ; for in that very instant we become actual sinners, actual transgressors of the law of God, the obligation of which reaches to our very hearts and thoughts as well as our actions : though yet we are not so great transgressors, so long as our sin is only in thought, or desire, or purpose, as if it had proceeded to outward action.

All this is taught us for true divinity by no less an author than St. James, in the first chapter of his Epistle, ver. 13, 14, 15. *Let no man say when he*

is tempted, I am tempted of God: for God tempteth no man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Which passage of the apostle doth plainly contain these three propositions:

First, that no man is drawn to commit sin by any state or condition that God hath put him into; no, nor by any temptation, either outward or inward, that is presented to him. It is not a sin to be tempted; no, nor to feel that we are tempted by some disorderly inclination that arises in our minds thereupon.

But, secondly, then our sin begins, when we yield to the temptation, when we are *drawn away by our own lusts, and enticed*, when they get the victory over us, and we do consent to them. Then *lust hath conceived, and bringeth forth sin.*

But, thirdly, though the very consent of our wills to a temptation be a sin in us, yet that sin is not so great as it will be afterwards, if it be brought to action. Sin, in the desire or purpose, is but an embryo; it is but the first rudiments of sin; but when it comes to be acted, it is then a sin in its full dimensions; and the consequences of it may be fatal without repentance. *Sin, when it is finished, bringeth forth death.*

Having thus given some account how far our hearts or thoughts do fall under government, I now come to my second point, that is, to treat of the art of governing them, or to lay down the necessary rules and directions which are to be observed in order thereunto.

And we shall not need to go far for these rules, for they will all naturally flow from the principles I have already laid down. And, I think, they may conveniently enough be reduced likewise to these five following.

First, from what hath been said, it appears, that the first and great point to be done by us, if we would keep our hearts in a good frame, and order our thoughts to good purposes, is, that we rightly pitch our main designs; that we choose that for the great business of our lives that really ought to be so.

Now what that is can bear no dispute with any man that will fairly use his reason. For certainly that which is our greatest concernment in the world ought to be our greatest business and design in the world.

And it is evident to every one that believes he hath a soul to save, that his greatest concernment of all is to approve himself to that God who made him, and disposes of all his affairs; and who accordingly, as we sincerely endeavour or not endeavour to serve him, will make us either very happy or very miserable, both in this life and the other. So that there can, as I said, be no dispute about what ought to be the greatest business and design of our whole lives, and to which all other businesses must yield.

Now if we be so wise as really to propose this as our main end, and resolve to mind it, and follow it as such; I say, if we be so wise as to do this, we have made a very great step towards the obtaining a security to ourselves, that the greatest part of our thoughts, and desires, and affections, will be such as

they should be; such as will be acceptable to God, and satisfactory to ourselves.

For, as I told you before, whatever is our main business, be it what it will, it will, in a great measure, draw all our thoughts to it. Our natures are so contrived, that we must always be thinking of something or other. But then they are so contrived likewise, that we think most of that which is most in our eye, most in our esteem, most in our pursuit. And this is that which our Saviour tells us, *Where your treasure is, there will your heart be also.* Whatever it be that you place your happiness in, upon that will your thoughts run; upon that will your desires, your inclinations, your affections, be fixed.

We have a world of instances of the truth of this every day before our eyes. If a man hath set his heart on money, and proposeth it to himself, as the business of his life, to be rich; why, I dare say, such an one will own to you, that most of his thoughts are upon that project; and that he finds it so far from being difficult to keep his mind close and steady to his main interest, as he calls it, that it is rather difficult to him to think of any other matters.

If a man be given up to pleasure, and thinks nothing worthy his living for but wine and women, and good eating, and good company; is it not natural to such an one to bend all his thoughts that way? or doth he put any force or violence upon himself, in thinking and contriving all the day long how to bring to pass the gratification of his lusts or his appetites?

Why, my brethren, if we did all of us in good

earnest make the service of God, and the purchasing heaven and happiness to ourselves, as much our business, our end, our design, as these men make wealth or pleasure to be theirs, we should certainly be thus affected. The common course of our thoughts would naturally and easily, without the least constraint, run upon those objects; and we should take as great delight in thinking of our treasure, and contriving for the obtaining of it, as they do in thinking and projecting for theirs.

I say, thus it would be with us. For I cannot for my life apprehend what charms there can be in worldly or sensual things to attract a man's mind; what fetters there can be in them to bind his thoughts, and tie them to themselves: but that there are the same or greater in virtue and goodness; in the love and favour of God; in a pure conscience here, and eternal glory hereafter: always provided, that they are as much made the objects of our choice and pursuit as the other.

And therefore I cannot but suspect, where we see men so very cold and backward to spiritual things, and so apt to spend all their thoughts upon trifling, vain, or worldly matters, that it is with a great deal of pains and reluctancy that they can bring themselves to think of their everlasting concernments: I say, I cannot but suspect that these persons have not yet *laid up their treasure in heaven*, as our Saviour expresseth it; they have not yet so wholly devoted themselves to the service of God as to make it their main business. When once they have done that, I dare assure them they will find it so far from being a force upon them to think of good things,

that it will be very natural to them; and they will find the greatest pleasure in the world in so doing.

Secondly, whoever would keep his heart always in a good frame, and be able to give a good account of his thoughts to God, must have an especial care to avoid two things, viz. idleness and loose company; for both of these do strangely unhinge a man's mind, and disarm it of that severity which is its best guard and defence against evil thoughts, and make it become an easy prey to every temptation that will attack it.

A wise man should never be at such a pass as to say, I have nothing to do, I do not know how to spend my next hour; but should so order the course of his life, that all the portions of his time, as much as is possible, may be filled with some useful, or at least some innocent employment.

It is idleness, and having nothing to do, that is the mother of most of those vain, and unprofitable, and sinful fancies, in which some men spend their days. And whereas temptations do now and then come in the way of other men, the idle man is forced to seek out temptations for the shipwreck of his virtue. And therefore no wonder if he that seeks them finds abundance of them.

And truly, loose and impertinent conversation, which was the other thing I named, though it looks something with a better grace, yet is not much better than idleness. For wherever it is much used, it will so emasculate a man's mind, and take off the edge and vigour of it, as to serious things, that he cannot easily get it into a good frame again. *Evil communication*, saith St. Paul, *doth corrupt good*

manners. And therefore those people, a great part of whose life is taken up in gadding up and down, in play, in merry meetings, in telling or hearing idle stories, and the like; it is impossible but their thoughts and inclinations, and the whole frame of their hearts, will be suitable; that is to say, very frothy, very light and foolish, not to say profane and wicked and atheistical too, if the company they much converse with be of that strain.

Thirdly, another thing of great moment for the keeping our hearts is, to be as attentive as is possible to the first motions of our minds; and whenever we find that they tend toward something that is forbidden, to stop them as soon as we can.

We cannot, as I told you before, often prevent irregular desires, or passions, or inclinations from arising in our minds upon sundry occasions. But this we can do: as soon as we are aware of them, we can refuse our consent to them; (and in that case, I hope, they will not be imputed to us as sins;) nay, not only so, but we can refuse their breaking out, or shewing themselves in our words or our actions: for the motions of our outward members are all at our command, though the first motions of our minds be not.

Here therefore will lie a main point in the art of well governing our minds and thoughts. You cannot perhaps, for instance, prevent a sudden passion of anger from rising in your minds upon twenty accidents; but as soon as you feel this passion, you can thus far stifle it; you can seal up your mouth, so that the passion shall not vent itself in unseemly words: and if you will withdraw that fuel from the new-kindled fire, it will be soon extinguished, and

die ; whereas, if you suffer it to break out in bitter speeches and expressions, it will flame beyond measure.

Thus again, if any undecent, impure fancies or desires should be excited in you upon any occasion, it was not, perhaps, in your power to keep them from coming into your minds ; but it is in your power to withdraw from the temptation that caused them, and to endeavour to direct your thoughts to some other object ; at least not to proceed one step in any outward action towards the accomplishing of those desires. If you take this course, the disturbance of your mind will soon cease, and you will return presently to your ordinary temper.

And let me tell you this further : that by your being thus careful to resist and smother the first beginnings of sin, you will not only preserve, in a greater measure, the innocency of your minds under the present temptation, but you will also have this further advantage, that by this means you increase your power over your thoughts against the next time that the temptation returns. Every check you give to the first motions of sin makes the next assault of them the less furious. And if you do constantly use yourselves thus to guard and watch over your hearts, you will in time obtain such a command over them, that you will not be troubled with a quarter of those irregular desires and passions, which heretofore, upon several occasions, used to be kindled in you. By this method you will strengthen your faculties, and enlarge your powers ; and by degrees bring yourselves to that happy temper of soul, that there will be no great war between the law of your members and the law of your minds : but the

world and the flesh will be crucified to you, as you are to them; that I may use St. Paul's expressions.

But then, fourthly, that you may be able not only to keep bad thoughts out of your minds, but also to have a constant spring of good ones, there are some particular exercises very proper for this purpose to be recommended. Such, I mean, as these: converse with discreet and pious persons; reading good books, especially the holy scriptures; taking times of meditation and recollection; and, above all, fervent and constant prayer to God.

It is not to be told how every one of these things doth help to inspire us with good thoughts and purposes.

A little passage now and then, though but occasionally dropt in conversation, that is to the business of virtue and goodness, will supply us sometimes with matter for good thoughts for a considerable while after. What lasting impressions then, do you think, would be left upon our minds, if we made it our constant exercise every day to read or hear something out of the Bible, or some other good book, with a design to grow better thereby?

But, above all things, we must take care to be diligent and serious in our applications to the throne of grace: it is the hearty prayer and devotion that, when all is done, will prove the most effectual means for the keeping our hearts steady to that which is good, and securing them from the pollutions of the sensible earthly objects that do surround us.

O therefore let us be constant in our religious offices! nay, let us take every opportunity, that our affairs will allow us, of raising our minds to God, and thanking him for his infinite love and goodness

to us; and imploring the continual influences of his grace and Holy Spirit, and reinforcing our vows and purposes of persevering in his service.

By this means we shall come to lead spiritual lives indeed. Our souls will be a perpetual fountain of good thoughts: and while we live here, our conversation will be in heaven: for God and Christ, and the things above, will have our hearts, though the world hath our bodies.

But then, in the fifth and last place, notwithstanding what I have hitherto said concerning the diligence with which we are to keep our hearts, yet this is always to be remembered, that with our diligence we must be careful to join discretion.

My meaning is this; we must have a care not to intend our thoughts immoderately, and more than our tempers will bear, even to the best things: but we must so keep our hearts as at the same time to preserve our healths, and keep up the vigour of our minds.

And the way to do that is, not to put them too much or too long upon the stretch at any one time; but to relax them when there is occasion, and to let them run out and entertain themselves upon any thing that comes next to hand, so long as it is innocent.

It is a vain thing to imagine that we can always be thinking of our great business; or that we can always be a praying, or reading, or meditating; or that, as our condition is in this world, even the greater part of our thoughts should be such as we call devout and religious thoughts.

God hath provided a great deal of other business for us to apply our minds to, so long as we live in

this world; and by minding that diligently and conscientiously, we do serve God as acceptably as if we were reading or praying.

Nay even then, when we have no urgent business upon our hands to take up our minds, it is not necessary that we should be always thinking of religion. Nor would I call every thought a vain, or an idle, or a sinful thought, that hath not God, or our spiritual concernments, for its object; even the most spiritually minded among us must oftentimes be content to be entertained with such thoughts as our company, or our temper, or the present circumstances we are in, do suggest to us. And provided those thoughts be innocent, and do not entrench upon the laws of piety, and purity, and charity, be they otherwise very trifling and impertinent; I say, I would not look upon them as ill thoughts, nor have any one angry at himself upon account of them.

The truth of it is, so long as we consist of bodies and souls, we cannot always be thinking of serious things; they indeed are the wisest that think of them most, but it is even dangerous to attempt to think of them always. For, as most men's constitutions are, that is the ready way to spoil the habit of our bodies, and by that means to render our minds perfectly unfit for thinking at all, to any good purposes.

Thus have I laid before you the main things wherein, as I do believe, the right governing our thoughts doth consist. And I doubt not they are so safe, and so effectual, that whosoever will sincerely practise them, as far as he can, will so keep his heart, that the issues from thence in his life and conversation will be happy and prosperous.

I conclude all with the Collect of this day.

“ Almighty God, who seest that we have no power
“ of ourselves to help ourselves; keep us both out-
“ wardly in our bodies, and inwardly in our souls;
“ that we may be defended from all adversities which
“ may happen to the body, and from all evil thoughts
“ which may assault and hurt the soul, through Jesus
“ Christ our Lord.”

SERMON XV.

PREACHED BEFORE

THE KING AT ST. JAMES'S, MARCH 13, 1697⁷/₈.

LUKE xviii. 1.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

THE parable which our Saviour spake unto them to this end, was this; *There was in a city a judge, who feared not God, nor regarded men: and there was a widow in that city; and she came to him, saying, Avenge me of my adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*

The application of this parable is easy and natural. If a man that neither *fears God* nor *regards men*, hath neither sense of religion nor humanity, may be supposed to be so far prevailed upon by the earnest prayer of a miserable necessitous person, as to grant the request made to him, and to administer relief to the suppliant, merely upon account of the continuance and importunity of the petitions that are put up; then how much more ought we to think that God, who is infinite goodness itself, who is always kind and bountiful to his creatures, who delights to

do good to them, even without their seeking and desiring it; and who is so far from being at any pains or trouble for the supplying their wants, that it is altogether as easy for him to do what is requested of him, as not to do it; I say, how much more ought we to think that this God, upon our earnest and hearty prayer to him for any thing we stand in need of, will return us a kind answer, and grant us such supplies as are proper for us. But then we are to remember, that we *pray always, and faint not*. We must be diligent, and importunate, and persevering in our devotions, otherwise we are not to expect any more favourable return of them, than the judge in the parable made to the widow upon her once or twice putting up her petitions to him.

This is the effect of the parable. I mean not now further to insist on it, but to stick to that point, for the sake of which our Saviour framed it: *Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint*.

But, what is meant by *praying always*, and *not fainting*, which our Lord here obliges us to? Is it to be always on your knees, and to mind no other business but devotion? So indeed (they say) some of ancient times expounded it; but we meet with them no where but in the catalogues of the heretics: no, certainly, *to pray always, and not to faint*, doth imply a quite different thing; of which I shall give an account in the following particulars.

First, These words import that we should be always in a praying temper, in such a disposition of mind, that we always carry about us and have within us the necessary requisites of hearty prayer; that is to say, a firm belief of God and his providence, a

lively sense of our own sinfulness and weakness, and manifold necessities ; and an entire, humble constant dependence upon the divine goodness for the supply of them. In such a frame of soul as this I take that *spirit of prayer and supplication*, mentioned in the scriptures, to consist.

Secondly, *To pray always* likewise imports, that upon every solemn occasion we should actually address ourselves to God, seeking help from him in all the straits and difficulties we happen into ; rendering our acknowledgments for every good that arrives to us in our lives, and imploring his protection, his guidance, his blessing upon us, in every work of moment that we go about.

Thirdly, It imports further, that we should at least twice every day, either in public or in private, offer up the sacrifice of prayer and praise in a solemn manner unto God. Less than this, I think, this phrase of *praying always*, as likewise that other expression of St. Paul, that we should *pray without ceasing*, 1 Thess. v. 17 ; less than this, I say, they cannot signify ; but how much more, I now inquire not. It is indeed very probable, as interpreters have noted, that these expressions are borrowed from and have respect to the daily sacrifices among the Jews. Every day twice, (that is to say, in the morning and in the evening,) by the appointment of God, was offered up a sacrifice in the temple, to which the devout people resorted : which sacrifice is in scripture called by the name of the *continual sacrifice*, the *daily sacrifice*, the *never-ceasing sacrifice*, and this in contradistinction to the occasional sacrifices which pious persons use to bring thither. If now this be a true account of these expressions, we cannot be said

to pray always, to pray without ceasing, to pray continually, unless we do at least twice every day, in the morning and in the evening, offer up our solemn sacrifice of prayer to God.

But, fourthly, *to pray always, and not to faint*, implies great earnestness and importunity in our prayers: it imports that we should not faintly address to God, but with affection and fervour, with a deep sense of our sins and of our wants, and a serious and fixed attention to what we are about; and with very ardent desires, and hungering and thirsting after that grace, or that pardon, or that blessing that we pray for. And this is that kind of prayer which St. James styles *the effectual fervent prayer of a righteous man*, which, he saith, *availeth much*, chap. v. 16.

Lastly, *to pray always, and not to faint*, imports continuance and perseverance in our prayers. That we do not pray by fits and starts, and then intermit our devotion, but constantly keep up the fervour of our minds towards God; not giving over our prayers, though we have not a return of them so soon as we expect; but *continuing instant in prayer*, as the apostle speaks, (Rom. xii. 12.) and *watching thereunto with all perseverance*, Ephes. vi. 18.

These are the chief things which are comprised in this command of our Saviour. Now to recommend the practice hereof to you, and to offer some arguments to persuade every one thus *to pray always, and not to faint*, is that which I design in the remaining part of this discourse.

I do not know how it comes to pass that men have generally so great an aversion to this duty of prayer. They are very hardly got to it; they are glad of any

pretence in the world to be excused from it. And when they do come to perform their devotions, (which, among many, is not oftener than the laws or customs of the country oblige them to,) how soon are they weary of them! how little do they attend to the business they are about! as if indeed prayer was one of the greatest burdens that God could lay upon human nature. Whereas, in truth, if our lusts and passions were out of the way, and men could be brought to give themselves the liberty of considering things equally, we should be convinced that there is no work that a man can apply himself to, no action that he can perform, to which there are greater invitations, greater motives, nay, I was going to say, greater temptations of all sorts, than to this of prayer.

Suppose one would set himself to persuade any of us to the practice of some particular thing which he hath a mind to recommend to us; what more effectual method could he take for the carrying of his point, than to lay before us the common heads of arguments, by which all mankind are prevailed upon to undertake any business or action? and then to convince us, that the thing he would persuade us to is commendable upon all these accounts? As for instance, that it is a thing fit, and decent, and reasonable to be done. Nay, it is a thing we are obliged in duty to do, even so far obliged, that we act against our natures, if we do it not; nor have we any just exception against it; it is the most easy thing in the world; it will put us to no manner of trouble, or pains, or self-denial. So far from that, that it is very pleasant and delightful. And not only so, but also highly creditable and honourable. And, which is the

top of all, the benefits and advantages we shall receive from it are extremely great in all respects. If now, I say, a man can make all these things good of the point he would persuade us to, sure all the world must account us out of our wits, if we do not follow his advice.

Yet all these things, it may be evidently made to appear, are true of prayer, and that too in a higher degree than of most things in the world. What therefore can be desired in this exercise to recommend the practice thereof to us that it hath not? And what must be concluded of us, if, notwithstanding all this, we continue obstinate in our neglects of it? Give me leave to speak a little to these several particulars.

First of all, doth it recommend any thing to our practice that is fit and decent, and reasonable to be done? then certainly we must needs think ourselves obliged to the constant practice of this point we are speaking of: for there is nothing that doth more become us, nor is any thing more undecent or more unreasonable than the neglect of it.

Is it not fit that the sovereign Lord of us and of the world should be acknowledged by us? that we, who do continually depend upon him, should ever and anon be looking up to him, and expressing that dependence? Is it not fit that we, who every moment experience a thousand instances of his kindness, partake of a thousand mercies and favours of his, and must perish the next minute, unless they be continued to us; is it not highly fit and reasonable, I say, that we should take notice, at least, of these things to this our Benefactor?

We should think it very ill manners to pass by

our prince, or even any of our betters, without saluting them, or some way or other testifying our respect to them, though they had no way particularly obliged us: but if we were beholden to them for our daily bread, to come into their presence without taking notice of them, or their bounty to us, would be intolerable. How much more intolerable therefore must it be, to pass by God Almighty day after day; nay, to be in his presence continually, (as indeed we always are,) and yet neither to pay any homage or reverence to him, as he is our supreme Lord, nor to make any acknowledgments, as he is our daily Preserver and Benefactor.

If we had any sense of ingenuity, we should blush to think of passing a day without several times lifting up our minds and doing our respects to Almighty God, though there was no other ill in the neglect, than only the horrible rudeness and ill manners that it discovers in us.

But, secondly, the constant exercise of prayer is not only recommended to us under the notion of a very decent and reasonable thing, but as an indispensable duty. God Almighty hath most strictly charged it upon us, and we are transgressors of his laws if we do not practise it.

Nature itself speaks sufficiently plain in this matter. And wherever God hath to the law of nature superadded any revelation of his will, this duty we are speaking of fails not to make up a considerable part of it. It would be endless to mention all that is said upon this head by our Lord and his apostles in the New Testament. I have told you already, that they oblige us to no less than praying always, praying *without ceasing*. They use likewise abun-

dance of other expressions to the like purpose. They bid us, *every where to lift up holy hands : in every thing to make our supplications known unto God : to pray in the spirit with all prayer and supplication, and to watch thereunto with all perseverance.*

If it be said, there is no such express command for prayer in that revelation which was made to the Jews ; I answer, it is a great mistake. The prophets do over and over again enjoin it as the principal part of the worship of God ; and those that live without praying are by those inspired writers ranked among the atheists. And as for the law of Moses itself, it is obvious to observe, that the greatest part of it is concerning sacrifices. Now sacrifices, if we will understand them right, were nothing else but that form or method of putting up prayers to God, that was in those times used in the world. So that, in truth, so far was prayer from being left as a matter of indifferency to the Jews, that most of their religion consisted in it.

And accordingly all the devout men of that church spent much of their time in this exercise. David's manner was to pray seven times a day ; and Daniel took himself to be so much obliged to the frequent practice of this duty, that rather than break this custom of performing his solemn devotions three times a day, he would expose himself to the den of lions.

Nay, thirdly, so great is our obligation to frequent prayer, that he acts against his nature whosoever doth not practise it : for, in truth, prayer is the proper and peculiar duty of man, as he is a man.

That which constitutes the nature of man, and

doth formally difference and distinguish him from all other animals, is not so much the power of reason, as the capacity of being religious. There are some footsteps of an obscure reason to be observed in many creatures besides man; but in none, except him, is there found any sense of a Deity, or disposition towards religion, or any thing that looks like it. That seems to be the prerogative of mankind. God endowed them, and them only, with spirits capable of reflecting upon the Author of their beings, and of making acknowledgments and performing religious worship to him.

So that to worship God, to converse with him in the exercise of devotion, to pray, and give thanks for his benefits, may be truly said to be the proper office of a man, as man; the natural exercise of those faculties that distinguish him from brute creatures. And consequently, those that live in a continual neglect of this, what must be said of them, but that they act unsuitably to their natures, and are degenerated into a sort of brutishness.

It appears then that our obligations to this duty are many and great, and such as there is no possibility of evading. But here is our unhappiness; that those duties which we are most strictly obliged to, are not those that we are always most inclined to practise. There may be something in the most indispensable duties so harsh and unpleasant; so disagreeing with our other appetites or interests; they may be so hard to be performed; so laborious, or so expensive, or, upon some other account, so ungrateful, that we shall naturally put ourselves upon the finding out excuses for the ridding our

hands of them, and easily satisfy our minds for so doing.

But now, which I desire in the fourth place to be considered, there are none of these pretences to be made against this duty of prayer; none of these inconveniencies do attend it. But it is so naturally, so easily performed; and so inoffensively to all our other appetites and interests; that one would think nothing but mere laziness or stupidity could hinder a man from the daily exercise of it.

It requires no great parts, or learning, or study for the discharging it. The meanest capacity, the most unimproved understanding, if there be but an honest heart, may perform it as well as the learnedest man in the world.

It requires no labour or toil. The feeblest and most dispirited body, that can but lift up eyes to heaven, and direct wishes thither, doth it as effectually as the most vigorous constitution.

It doth not go against the grain of any natural inclination, nor put the body to any pain or hardship; nor doth it contradict any appetite or affection that nature hath implanted in us. No humour, but either the sottish or the malicious, the brutish or the devilish, is distasted by it.

It puts us to no charge or expense in the world, save that of our thoughts; yet that is the noblest way of spending them: and if they be not employed thus, it is ten to one but they will be employed much worse.

It is not at all consumptive of our time; for we may attend this work when we are doing other business; and there is no man so full of business

but he hath abundance of vacant spaces which he will not know how to fill up to any good purpose, unless he hath learned this art of saving time.

In a word, there is no objection against it; it is one of the easiest, naturalest, inoffensivest duties in the world; nay, so easy it is, that the most selfish man, if he was to make his own terms with God Almighty, could not desire to obtain the blessings he stands in need of, upon easier. If all the mercies and benefits we do daily and hourly need, and consequently must expect and wish for; I say, if they be not worth asking at the hands of God, or returning thanks for them after he has bestowed them, they are worth nothing.

But besides the unexceptionableness and easiness of this duty, it is also, in the fifth place, the most pleasant and delightful exercise in the world. It is true, vicious men will not easily think so, but look upon it as a dry insipid employment; but so would the very beatifical vision of God, and all the exercises of glorified souls in heaven appear to such men. But they are not competent judges of matters of this nature, having neither experience of them, nor disposition towards them. Those only can form right notions of these spiritual exercises, who have a good sense and relish of God upon their minds, and have used and accustomed themselves to devotion. Now to all such I appeal, whether the delights, and satisfaction, and consolation that they receive from conversing with God, and a hearty pouring out their souls unto him, be not inexpressible? whether they do not find more joy, and peace, and comfort, in their attendance upon God's service, either in public or private, than ever they did from

the pleasures and gratifications of any of their outward senses?

So much as the soul is more pure and excellent than the body, so much are the pleasures and gratifications of that more exquisitely delicious than those that arise from corporeal objects. But of all the pleasures of the soul, those that it receiveth from the communications of God to it, in the exercise of devotion, are incomparably the highest and most affecting. We may talk of pleasures and enjoyments, but no man ever truly found them, till he became acquainted with God, and was made sensible of his love, and partaker of his spiritual favours, and lived in an entire friendship and communion with him; which friendship and communion is chiefly, if not only, both expressed and maintained by prayer and other exercises of devotion.

Add to this, in the sixth place, that prayer is not only the most delightful employment, but the most creditable and honourable that our natures are capable of. We account it, and very justly, a mighty privilege and dignity to be known to princes and great men; to have their ear, and to enjoy the liberty of access to them at all times; but what is this to the honour and dignity we receive in having leave given us at all times to approach into the presence of the King of the world?

That we, poor sinful dust and ashes, should be permitted to speak to so transcendent a Majesty! nay, should have free liberty given us to converse with him as with a friend! to open all our wants, to acquaint him with all our concernments, to make known every thought of our hearts, and every affair of our lives to him! nay, and to be assured that he

will be so far from taking amiss this boldness in us, that he will favourably accept all our applications, and make as kind returns as we ourselves can wish or desire! What greater honour are we capable of than this! O, therefore, how far are they sunk below all the ambition of human nature, that will not take all opportunities of thus honouring and doing credit to themselves by the exercise of devotion!

But so selfish are the spirits and tempers of many of us, that nothing will work upon them but the consideration of gain, and profit, and advantage. Let us see therefore what of this kind we may promise to ourselves from prayer, which is my seventh and last consideration.

And let the point be put upon this issue. Let all that has hitherto been said for the recommending of prayer go for nothing. If it do not appear that it is as profitable and gainful an exercise as it is reasonable and due, as it is easy, and pleasant, and honourable, let no man trouble himself about it, but throw off all thoughts of it for ever.

But in this respect also the motives to prayer are infinite. No man can number the benefits and advantages that do accrue to us from it. I can here but only touch upon a few of the many.

Prayer is the most proper means to ennoble, and refine, and spiritualize our natures. Were it not for this, it would be impossible to preserve our souls aloft, in the midst of such a heap of earthly rubbish with which they are overwhelmed. Our daily converse with material objects would make us wholly sensual, and the spirit would, in a manner, be lost to the flesh. And so it doth really fare with all those that live without devotion towards God. How-

ever they may retain so much worldly prudence, as to enable them to govern their temporal affairs to their advantage, yet their souls do perfectly grovel upon the earth; they are utterly devoid of the spiritual life; they have no more sense of the noblest and best things, which it is the perfection of their faculties to be employed about, than a blind man hath of colours. Into this dull state we shall all sink, if we do not take care to maintain a constant devotion towards God; for it is by that that the sense of goodness is kept alive in us: it is that that raises us above the world, and preserves our minds from the defilements of the earth, which, by their continual mingling with material things, they would otherwise necessarily contract.

But further, prayer doth not only tend to the bettering the constitution of our minds, but the benefits and good influences of it do extend also to all the affairs and actions of our lives. Nobody can tell, but he that hath tried, how much devout and affectionate prayer doth dispose a man to go about his business in the world. So far is this exercise from hindering our employments, as is commonly pretended, that, in truth, it is a great furtherance to them.

Besides, it is the best antidote in the world against all disappointments and vexations that we can meet with; against every ungrateful and displeasing accident that comes upon us in the course of our lives. He that converseth much with God, and useth to make all his concernments known to him, is prepared to bear all things patiently and evenly, whatsoever happen; nor can he light into any circumstances of life which will not be, not only supportable to him, but easy also.

Add to this, in the last place, that it is prayer that secures the blessing of God, both upon our persons and upon our labours; upon our basket and store; upon our families; upon our employments; and upon all that we have or do. So great is the virtue of prayer, that it turns all the actions of our natural or civil life, however indifferent they be, into actions of religion. And every thing that we have, or comes to us, is thereby made a blessing of God, which without it, perhaps, might have been a cross and affliction. It is prayer by which every thing and every action is sanctified to believers.

I might name several other benefits and advantages to be reaped from the conscientious practice of this duty; but those that I have mentioned, may, I think, if they be considered, be sufficient to recommend it to any man whatsoever that hath the least kindness for himself: and therefore I will not burden your memories with heaping up more motives. Only one thing I desire leave to press a little more earnestly and particularly than I have yet done, and that is, the absolute necessity of constant prayer, in order to a holy and virtuous life.

Do any of you, here present, in good earnest, mean to live as you should do? Do you really intend or desire to endeavour after such a pitch of virtue and holiness, as will be available for the saving of your souls everlastingly? If you do not, it is in vain to attempt the persuading you to any thing of this nature. If you do, then give me leave to tell you, that it is absolutely necessary that you should live in the constant exercise of prayer, otherwise you will never do your business. And on the other

side, I dare assure you, if you do thus practise, you will not fail of attaining the end you aim at.

These three things I dare lay down for truth in this matter.

First, it is impossible for any man to be good that lives without constant praying.

Secondly, whoever is good at the present, yet if he disuse himself in this point, he will not continue good long.

And lastly, whoever makes a conscience of praying frequently and heartily, and continues so to do, though he cannot at present be said to be a good man, yet it is impossible for him long to continue bad; he will certainly at last get the victory over his lusts and evil habits. So that prayer is both the means, without which virtue cannot be attained; and the means that never fails of attaining it; and the security of it when it is attained. Of these three things very briefly, and I have done.

First, I say, no man can be a virtuous man that lives without praying. I do not deny that some who make no great conscience of this duty, but live in an habitual neglect of it, may so far retain the notions of good and evil, and those notions may so far influence their actions, as that they shall not be notoriously and scandalously vicious. It may be they will not lie, nor cheat, nor oppress any one: it may be they do not live in a course of lewdness and debauchery; nor will be engaged in any design or action that is apparently base or dishonourable. But all this while these men are far from being virtuous in the sense we now speak of. For we speak of such a virtue as recommends us to God, such a

virtue as will be effectual for our salvation in the other world. Now to such a virtue as this there goes nothing less than an universal care over all our actions ; a serious endeavour to frame all our conversation suitably and conformably to the laws of our Saviour. But how can any man think he takes care of this, that knowingly and willingly lives in a constant contradiction to one of the principal duties of our Saviour's religion ?

Our whole duty is made up but of three things : that a man live soberly with respect to himself ; righteously with respect to his neighbour ; and piously with respect to God. Supposing now that a man take care of the two former, that is, of doing his duty to himself and his neighbour, (which yet, I believe, never any man did that made no conscience of neglecting his prayer : but suppose a man could satisfy himself as to these two points of his duty,) yet if he make no conscience of the third, that is, of piety towards God, (as no man can make conscience of that, who makes it no matter of conscience whether he says his prayers or no,) in what sense or notion can this man be said to have done his duty, or to lead a virtuous life ? Certainly in no sense at all. For as to one third part of his duty (which is indeed as considerable at least, if not more than either of the other) he is a notorious transgressor. And though he be not unjust, though he be not debauched, yet wanting piety towards God, he is impious ; and that will as certainly damn him as either of the other. Either therefore one of these two things must be made appear ; that is to say, that there may be virtue, such virtue as will recommend us to God, without piety ; or that there may

be piety without ever praying, or worshipping God; (neither of which I believe will be easily affirmed;) or it will follow, that where there is no praying, there is no virtue, and consequently no salvation.

But besides; we all know there is no possibility of living a holy and virtuous life, (such a life as our religion requires of us, and which alone will stand us in stead in the day of judgment,) without the grace of God, and the assistances of his Holy Spirit. And we all know likewise, that these are no way to be come by but by earnest, and affectionate, and constant prayer. How therefore is it possible that any man, who is not very serious and frequent in the exercise of devotion, should ever be able to live a holy life? He may, indeed, by his own study, and for his own interest, possess himself of such good qualities as may make a fair show in the world, and recommend him to all about him: but the inward principle of goodness and holiness he cannot have; because he doth not practise the means of obtaining the grace and Spirit of God, by which alone that principle is to be wrought in him.

But, secondly, let a man at present be in a good state of soul, yet it is impossible to preserve himself in that state, without the constant exercise of devotion. If a man once begin to neglect his prayers, or to grow more dull or remiss in them, or more averse to them, it is a certain argument that he is in a declining condition, as to virtue and goodness. And as that neglect, or that dulness, or that aversion increases, in the same degree doth the goodness of his condition abate also. And when once it is come to that pass with him, that the flame of devotion is quite extinguished in his heart; so that he

can live and enjoy himself without any converse or intercourse with God in prayer, he may from that period date the loss of his spiritual life. He is reduced to the state of a sensual, natural man; alive to the world, and to his lusts, but perfectly dead to God.

The plain English is, prayer and devotion is as necessary a means to preserve the union between the soul and God, in which our spiritual life consists, as meat and drink is to preserve the union between our souls and bodies, in which our natural life consists; and we may every whit as reasonably expect to keep our bodies alive without the constant and daily use of eating and drinking, as we can expect to keep our souls alive to God without the constant and daily exercise of devotion.

This may to some appear strange doctrine; but I do believe I may appeal to experience for the truth of it. Nay, I dare put the question to any one that ever took any serious care of his soul, and sincerely endeavoured to live virtuously, and to please God, whether he hath not found the matter to be so as I have represented?

Have not such always found, that so long as they kept up the fervour and vigour of their devotion, so long as they were constant and diligent in their prayers and other holy exercises, so long nothing could hurt them, so long they have always maintained their post, and rather grown better than worse? and though they have sometimes been foully overtaken by some sin that they resolved against, yet that relapse hath done them no mischief. Their continuance in their prayers hath been an antidote against the malignity of the sin; and they have pre-

sently weathered it out, and suffered no ill consequence by it; but it has rather made them more watchful over themselves, and more careful of their actions afterward.

But, on the other side, have they not always found that when once they began to abate of the fervour of their devotions; when once they began to pray seldomer, or with more coldness and indifference, they then began to live more loosely and carelessly, to be more dull and sluggish towards every good work? till, perhaps, by degrees the true sense of God and religion hath been in a great measure worn off from their spirits, and they in a manner have returned to a worldly and sensual life. Nay, have they not often found, that when it has been their misfortune to break loose from their duty, and sink for some time into a state of carelessness and forgetfulness of God, and of their own vows and resolutions, (as it hath sometimes happened to very good men; I say, have they not often found,) that this their going backwards in goodness was occasioned purely and solely by the intermission of their devotions? that there was no visible reason or account to be given of this their fall, but only that through sluggishness, or some other cause, they have neglected to pray to God so earnestly and so frequently as they used to do? I am confident a great many can say this out of their own experience: so that it concerns every man, that is at present in a good disposition of mind, and hath good hopes towards God; it concerns him, as he loves his soul, as he would not lose all the fruits of his past labours and endeavours in the service of God, by all means possible to keep his heart in a devout frame: and

whatever comes of it, not to grow cold or languid in his prayers, or to omit or disuse them, either in public or private, upon any pretence whatsoever.

But, thirdly and lastly, to conclude all, there is this further to be said for the encouragement of all sorts of persons to persevere in the practice of this duty; namely, that whoever makes conscience of saying his prayers frequently and heartily, and continues so to do, though he be not good at the present, yet it is impossible for him to continue long bad. He will at last certainly get the victory over all his lusts and evil habits, and attain to the favour of God, and the salvation of his own soul. This necessarily follows from what hath been said. A course of prayer and a course of sin cannot consist together; one will necessarily destroy the other. Praying will either make a man leave sinning, (as a pious man of our own used to say,) or sinning will make a man leave praying: but this is to be understood of prayer that is put up to God with great seriousness and heartiness, and out of a sense of duty and conscience; for as for those formal prayers that are made out of custom, or upon the account of education, or for the serving some worldly ends of interest or reputation, or the like, God respects them no more than the impertinent tattle of fools.

All those of us, therefore, that mean and design to be good, though they are not so already, let us above all things take care to mind our prayers; let us pray to God in private; let us pray to God with our families; and let us join, as oft as we can, with the prayers of the public assemblies. This I am sure is the best method we can take for the reforming our lives, and for the growing in all virtue and goodness: and

the more we practise it, the better we shall like it. And if we persevere therein, we shall find the comfort of it, both in the grace and assistance we shall receive from the Holy Spirit, for the vanquishing all our lusts and corruptions; and in the blessings we shall procure from God, both to ourselves and our families, and all our affairs and concernments; and, lastly, in the everlasting salvation of our souls in the day of the Lord Jesus. To whom, &c.

SERMON XVI.

PREACHED BEFORE

THE HOUSE OF COMMONS, AT ST. MARGARET'S
WESTMINSTER, APRIL 11, 1679.

REVEL. ii. 5.

—I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

WE are this day met together to humble ourselves for our sins before God, and to implore his mercy to this nation in the preserving our king, our laws, our religion, and our lives, and in blessing the present public counsels in order thereunto.

And never was a work of this nature more seasonable or more necessary than at this time, and to us of this kingdom: for as our sins were never greater, never cried louder to Heaven for vengeance, so the judgments they deserve did never more visibly threaten us than they do at this day. Insomuch, that if our circumstances be duly considered, we may have just reason to apprehend that our Saviour, in the way of his providence, does now speak to his people and church of England the same words that he ordered St. John, by the way of letter, to speak to the church of Ephesus; *Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent.*

This church of Ephesus, as also the other six churches of Asia, to each of which St. John, by the command of our Saviour, doth here address a several Epistle, were at the time when these letters were dictated very flourishing churches, favoured as much with the especial presence and influence of Christ, as ever any churches were.

This appears from the preface to this Epistle, in the first verse of this chapter, wherein Christ, the author of the Epistle, is described as *holding the seven stars in his right hand, and walking in the midst of the seven golden candlesticks*, Rev. ii. 1.

The seven stars are the angels of the seven churches, Rev. i. 20. as he himself interprets them; that is, according to the sense of all antiquity, the bishops, the presidents, the governors of those churches. His *holding them in his hand*, is his supporting and directing them for the good of the people. The *seven golden candlesticks*, Rev. ii. 1, in the midst of which he walked, are, as he himself likewise expounds them, the *seven churches* themselves, as being the places where those stars, those lights did shine. And his *walking among those candlesticks* is his presence in those churches, encouraging or reproving, rewarding or punishing the members of them, as there was cause, having the power in his hands, either to continue those lights among them, or to remove them to another place.

I insist on the explication of this passage, because it lets us into the meaning of the phrase that we meet with in the text, of *removing the candlestick out of its place*, which from hence we plainly see to be the unchurching any people, the withdrawing the light of the gospel from them.

Well, but this church of Ephesus, to which the Epistle I am now concerned in was written, how much soever Christ had done for them, had, it seems, made but a bad requital of his kindnesses, Rev. ii. 2, 3. At first, indeed, they had walked very worthily, and are much commended by our Saviour for their zeal and piety and labour in religion, but now they were fallen to a great degree of negligence and remissness.

It is true, they at this time continued orthodox in their doctrines and opinions, they did both know and profess the true religion, and were zealous against false doctrines, which also our Saviour takes notice of, and commends them for ; *This saith he, thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate*, Rev. ii. 6 ; but yet notwithstanding, so offended was he with the *loss of their first love*, the decay of devotion and charity among them, that he threatens them solemnly in the text, *that if they did not repent, and do the first works, he would remove their candlestick out of its place* ; that is, as I said, he would withdraw from them his presence and the light of his gospel.

This is a brief account of my text, as to the first design and literal meaning of it, that is, as it concerns the church of Ephesus. I now desire leave to make such application of it to ourselves, as may be subservient to the ends designed in the solemnity of this day.

And we have warrant enough to make such an application ; for let us not flatter ourselves ; what is here reproved, and what is here threatened, hath not such a peculiar respect to the particular church of Ephesus, but that it doth equally concern all churches so far as they fall under the same character : which,

whether we at this day do or no, it is fit we should seriously examine ourselves about.

Here are three things considerable in the text: first, a great sin and guilt supposed; secondly, a great judgment denounced for that guilt, no less than the unchurching of that people that had contracted it; thirdly, the means prescribed for the averting that judgment, viz. repentance.

My application of the text shall proceed upon the same heads; that is,

I shall first desire leave to inquire, whether we of this nation, at this day, for our manifold sins and guilt, may not be judged to be in as bad or worse circumstances than the church of Ephesus in the text, and consequently have not just reason to fear the same judgment that they are here threatened with.

Secondly, I shall consider the judgment here threatened, how grievous a one it is, and consequently how great an argument the consideration of it ought to be to us all to repent.

Thirdly, I shall speak something of this repentance, how it ought to be expressed, if we would thereby prevent the judgment.

I begin with the first of these points, which concerns our sin and our guilt, to make some representation of the spiritual maladies and diseases that this nation groans under, those public grievances by which the Holy Spirit of God is provoked to withdraw himself from us, and to give us up to the power and dominion of other masters.

This, I must confess, is a very melancholy and unpleasing argument, but yet very necessary to be insisted on, and that very freely too, especially upon such an occasion as this; and most of all, when I

speaking to those whose concernment and whose care it is to inspect these matters, and from whom we hope for a cure of our distempers.

It is here taken notice of the church of Ephesus, to her commendation, that she retained the truth of the Christian doctrine in opposition to the heresies of those times; and this, God be thanked, may be spoke of us at this day; we are not much degenerated from the purity of Christianity as to doctrinals. Our church may vie with all the churches in the world for orthodoxy and conformity to the primitive church in matters of faith.

And, blessed be God's name, this light is not put under a bushel. There is perhaps no church since the apostles' time wherein the divine truth hath been more publicly and more purely taught, or the sacrament more rightly and duly administered, than among us; and no church wherein knowledge has more abounded among all the members of it, than it does now in ours.

But the thing that is charged upon the church of Ephesus is, their corruption in manners; and this is the point we are now concerned in, and which it is fit the whole nation should examine themselves upon, and deeply lay to heart.

Though we still keep up *the form of godliness*, yet have we not in a great measure lost *the power* thereof? Though the principles which our church owneth and professeth be excellently good, yet do not many of us horribly contradict them in our practices? Is there not a visible decay of Christian piety to be observed among us, and a deluge of vice and wickedness of all sorts overspreading the face of the land?

I speak not here of the faults of this or the other particular person, for we know there was never any age nor any religion that was free from such ; but I speak of the national sins, the reigning vices of the times, the miscarriages that are so prevailing and so common that a public guilt is contracted by them, and the whole people may justly share in the punishment of them.

I must confess, to speak strictly, the degrees and proportions in which any age grows better or worse than those that went before it, are not easily to be measured, unless we could live the space of several ages, and out of our own experience make observations and remarks upon them. All that we have to make our estimate by, is the histories and records that are left us of the state of former ages, with which we may compare our own ; but yet this way is often very fallacious, because it is the common humour and custom of men, even of those that transmit the memoirs of their own times to posterity, still to complain of their own times most, and to prefer the former ages before that in which they live.

Upon this consideration I shall not be forward to draw a comparison between the former times and ours, in order to the shewing how much greater our sins are than of those that went before us, and consequently how much riper we are now for judgment.

Most certain it is, that God, as he has done to the sea, so has he to every nation, *set its bounds* of wickedness, *beyond which they shall not pass* ; and when their iniquities are at full, he will not fail to repay vengeance into their bosom. The Canaanites, the Jews, and many other nations I might name, have been sad instances of this kind of proceeding.

But when a nation is come to that fatal period none knows but God, and whether we are not already very near it, we cannot tell, but we ought infinitely to fear.

Too evident it is that things are in a very bad posture among us, and our sins are grown to that height, that it is a miracle of the divine patience and longsuffering that we are not already consumed. Let us be more particular.

If the prevailing of atheism in a land, and the contempt of God and religion :

If open lewdness and debauchery, and immorality of all kinds :

If the turning religion into a mere piece of formality and outward profession :

If schisms and divisions and factions in a church :

And, lastly, if our general unthankfulness for, and unprofitableness under the means of grace, and the many mercies and privileges that have been vouchsafed us :

If any or all of these sins can provoke God to forsake a nation and give it up to ruin, (and yet these sins are both in the scripture, and by the ordinary course of God's providence especially marked out for such,) then are we of this nation at this time in a very deplorable condition, and are to expect judgment without mercy, unless it be prevented by a speedy reformation.

For, first of all, was there ever more atheism and irreligion in a Christian nation, at least in a protestant Christian nation ; or more countenance given to such doctrines and opinions as directly tend thereto, than now among us ?

There are not many, perhaps, that dare in express

terms affirm *that there is no God*, because they know it is not safe so to do; but many affirm it by consequence, by asserting such principles from whence it must necessarily be concluded.

For what is the consequence of such doctrines as these: that there is nothing but body in the world, and that the very notion of a spiritual incorporeal being implies a contradiction: that there is nothing just or unjust, virtuous or vicious in itself, but as it is made so by the laws of the kingdom: that all things come to pass by a fatal necessity, and that no man is so free an agent as to be capable of rewards and punishments for his actions. What is the result of these doctrines, but the necessary introducing of atheism, and the banishing religion from among men? It being upon these principles not only a needless, impertinent, but an absurd, contradictory thing.

And yet are not these the avowed principles of too many among us, and those too that are the great pretenders to reason and philosophy?

But what has been the effects of such philosophy? why, suitable enough to the notions of it: you may meet with those that make no scruple to scoff at God and every thing that relates to the other world, and to turn into ridicule every thing that is sacred. And he is accounted the great spirit that thinks freely, and dares speak boldly what he thinks. And if a man will set up for a wit, he cannot take a more effectual course to gain him that reputation in many companies, than to be confident and peremptory in contradicting the common sentiments of men as to religion, to be able to burlesque the scriptures humorously, to be dexterous in employing religious

phrases to scurrilous purposes, and to baffle and droll out of countenance those that stand up for the reputation of sacred things.

As the world goes, it is a piece of virtue to believe a God and providence, and future rewards and punishments, with the other principles of natural religion; they do very well that go thus far. But as for instituted revealed religion, for instance, Christianity, how many are there that think themselves no way concerned in it, but hold it in the same rank with Judaism and Mahometanism! And if they profess that, rather than either of these, it is only because they were born and bred up in it; it is the religion of the country where they live; but if either of the other should be set up in the place of it, they would as willingly conform to that.

One would think that such men as these should not be found in a country that calls itself Christian, much less in a Christian country that calls itself reformed; and yet such is the infelicity and the fault of ours, that men of these principles and practices do abound among us. O blessed God! whither shall we come at last, if timely care be not taken of these things!

But, secondly, if to the atheism and infidelity that reigns among us, we add the open profaneness and debauchery that is every where to be observed in our days, how much blacker will our guilt appear?

Where is that ancient seriousness, and reservedness, and modesty, that heretofore has been thought not only essential to the spirit of a Christian, but natural to the temper of an Englishman?

Alas! we seem to have changed not only our religion, but our climate too: and may for dissoluteness

and luxury, for pride and vanity, and idleness, compare with the ancient Asiatics, and do perhaps outstrip several of our present neighbour nations, though of a worse religion.

But this is not all; so much are we degenerated from the ancient strictness of Christianity, that those things that would not have been named among the first Christians without horror, and banishing out of their society all those that did them, are frequently practised among us. And those vices, that even in the worst times of Christianity the actors were afraid or ashamed to own, are now made a matter of sport and merriment, a trick of youth, a humour, or a frolic. What was then a deed of darkness is now too often done in the face of the sun; and the persons concerned in the wickedness are so far from blushing at their guilt, that they relate their own actions as a pleasant entertainment for their company.

O the riots and drunkenness, the frauds and cozenage, the filthy and lewd speeches, the whoredoms and adulteries, the blasphemous oaths and imprecations, that are daily, without any regret, any sense of shame, practised among us!

We seem to have lost, not only the virtue of modesty, but of hypocrisy too, (if so bad a thing may be called by so good a name.) Those vices and lewdnesses which heretofore sought corners, and wore a mask, do now appear with a naked face.

It is true, it is to be hoped, that the greatest part of us are not guilty of such crimes and immoralities as we speak of: but this does not wholly excuse us; for we are all faulty in this, that these kinds of vices are not sufficiently branded and put out of countenance: they pass under easy, not to say creditable

names. And so little a sense have we of them, that a man may keep his reputation among us, though he be never so vicious, supposing that his vices be of the mode of the country. This very thing, without our personal guilt, makes the sin a national sin; and God will visit these things upon us, except we repent.

But to make up the measure of our iniquities, we can, in the third place, live after this dissolute rate, and yet at the same time many of us think ourselves religious; we increase the guilt of our profaneness by joining formality with it.

If we would disclaim all religion when we lead such wretched, careless, and sensual lives, it would in some respects be more tolerable; for then Christianity would not suffer by us, it would get no odium, no ignominy in the world, it would not be an occasion to men to turn atheists.

But to live unchristian lives, and yet to call ourselves Christians; nay, to make our religion a sanctuary for our vices, and to think that we may the more freely indulge ourselves in them, because we are of the right religion; this is intolerable, and extremely aggravates the iniquity of our practices. And yet this is a fault that we of this nation are notoriously guilty of.

We often make religion to consist in opinion and outward profession. If we have but once joined ourselves to that party of Christians which we think is the right, and do espouse all their controversies, and are zealous in the observance of their particular forms and rites, whereby they are distinguished from the other sects that are in being among us, we think we are true saints, let our morals be what they will.

This is the religion that is every where too much in fashion. If, for instance, I have listed myself a member of some church of the separation, (as there is great variety of them,) if I be but true to the principles of my church, and vigorous in opposing those that are not of my way, and constant in my attendance upon the brethren at their assemblies, this zeal of mine will excuse a multitude of my other failings: and though I now and then use indirect ways of dealing in my calling; though I be uncharitable and censorious; though I affront authority, and live in a constant disobedience and contempt of the laws of it; yet my fervour for that which I take to be the true religion, and the relation I stand in to the people of God, will bear me out as to these matters.

On the other side, if I be a member of the church of England, I am too often apt to think myself in a fair way to heaven, if I be but stout for the church, and zealous against the sectaries, and punctual in observing the ceremonies of the Liturgy, and now and then come to the sacrament; though it may be I have nothing of the true life and spirit of Christianity in me, nothing of that sobriety, and meekness, and charity, and inward devotion that our Saviour doth indispensably require of all his followers.

Nay, so far from that, it may be I think it is no matter how I live, if I be but a good subject to the king, and a true son of the church. Nay, it is well if I don't go further; it is well if I don't make vice and debauchery an essential character of a man that is right in his principles; it is well if I don't brand seriousness of conversation, and a care of one's words and actions, with the name of fanaticism, and reproach

every one as a puritan that will not swear and drink, and take those unchristian liberties that I do.

You know there are such men as these frequently to be found in all the several sects and ways of religion among us. But, O, what is become of Christianity all the while!

This sure cannot be thy religion, O blessed Jesus! since it is so unlike both thy actions and thy doctrines: thou never placedst any virtue or praise in knowing, but in doing; in being of this or the other particular external mode of religion; but in believing thy gospel, and following thy example, in mortifying our lusts, and leading a life of peaceableness and obedience and humility, and all manner of inward holiness and purity.

How our brethren of the separation will dispose of their members that are of this temper, I know not; but as to all those that pretend to be of our communion, and yet live scandalous lives, and think that their owning themselves for the sons of the church will make atonement for their immoralities, it is to be feared they have done us more hurt than ever they will do us good. And unless they would reform, it may perhaps be wished that we were rid of them: let them declare themselves fanatics, papists, any thing, rather than members of the church of England.

And though by their recession, and going over to the enemy's camp, we might possibly be so weakened that we could not support ourselves, but must be forced to fall under our adversaries; yet I do not know whether even then the church would not be the better for it. And it would, perhaps, be more desirable to live in a mean, low, afflicted condition

without such company, than to govern the world with it.

But, fourthly, these are not all the maladies which this distressed church and nation labours under: there is another wound that is as wide, and bleeds as much as any of the rest; and which, if timely care be not taken of it, may cause her expiration as soon as any other.

I mean the unnatural, unchristian feuds and divisions that are amongst us, our nation's being rent and torn into so many parties and factions, and the cruel and bitter animosities with which each party does prosecute the other. And all this, if men would consider, for little things in comparison, things certainly not worth all this heat, things that the wisest and best of the several dissenting parties confess to be indifferent.

O, how do men by their foolish and unaccountable divisions weaken the common interest, that all pretend at least to be concerned for! what advantages are hereby given to the adversaries!

It is likely, indeed, that as they first set on foot, so they still continue to foment their differences. They laugh at this opportunity of making proselytes to their religion; and a plentiful harvest they have hereby reaped to themselves.

But where is our wisdom in the mean time? Have men no more understanding than to be still hot and eager in their contentions about a shadow, when there is an enemy at the gate, that is in a fair way to take from us the substance?

Some indeed may be apt to dispute which side ought to comply; whether the dissenters ought to come over to the established church, or the church

to them? It is not now a time fully to debate the merits of that cause. But this may be truly said, if men would be honest and sincere, and mix no passion or worldly concernment with their religion, the point would soon be decided on the church's side.

Every man that calls himself a protestant would think himself obliged to obey lawful authority in all things, where he was convinced their commands were not unlawful. And if he could not with a safe conscience come up to it in all things, he would come up as far as he could. And as for those things that he was not satisfied about, as he would not condemn or censure those that were persuaded or practised otherwise, so neither would he raise any disturbance in the church, by joining himself to an opposite party.

And, on the other side, those that did conform to the church in all things, would not withdraw their charity from their fellow Christians for not doing so much as they. Though they differed from them in several opinions, yet they would join hands with them in all Christian offices of mutual love and charity, and in a joint opposition of the common enemy.

But, alas! things are not thus with us. And I note it as a fault for which we ought deeply to be affected this day; and if men did duly weigh the sinfulness and the danger that all schisms and separations of this kind do bring upon a nation, they would be thus affected.

If human conjectures about the reasons and causes of divine judgments may be allowed, it will appear from history and experience, that there has been as much war and bloodshed caused in the world, as

many nations desolated, as many churches ruined by the malignity and evil influence of this sin of schism, as any other.

And if ever God in judgment shall think fit to give over this flourishing church of ours, as a prey to that mighty hunter, that would erect an universal spiritual monarchy to himself upon the ruins of all the particular churches of Christendom, we should have good reason to believe, that the unnecessary divisions and quarrels among ourselves had a great hand in bringing on the judgment.

In all appearance, we of this nation might be impregnable as to our religion, if those protestants among us, who have been so long separated from the communion of our national church, would once return into its bosom; that we might all heartily join together in loving and assisting one another, and opposing the public adversary.

But, fifthly and lastly, if the state of our church and nation was not near so bad as I have now represented it, yet there is another thing still, that all, even the best of us, have reason to be sensible of, and to mourn for; as that which of itself is sufficient to bring destruction upon us. And that is, our ingratitude to God for his many mercies and deliverances, and our unprofitableness under those means of grace that he has been pleased so long to afford us.

I cannot call this a particular sin, it is, if you will, an aggravation of all the rest, or all of them summed up together. However, I give it a particular consideration, because it is a thing that God has set a mark upon, and has so far declared his displeasure against it, that he has determined it a just cause to unpeople or unchurch a nation.

Our Saviour tells us, that when a certain man had planted a fig tree in his vineyard, and came and sought fruit thereon and found none, *he said unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it cumber the ground?* Luke xiii. 7.

Let us apply this parable to ourselves, as certainly the reason of it will sufficiently prompt us. Was ever fig tree or vineyard more curiously planted, more carefully drest, more richly manured, more securely fenced, from the outrages of beasts of prey, than our fig tree, our vineyard, the church of England? For of a church this parable is necessarily to be understood.

Is there any one of the protestant churches in Europe that has been so regularly reformed; that in the first constitution of it was established upon principles so justifiable, so agreeable with the laws of nature and Christianity, and the civil rights of the kingdom, as this church of England was?

Is there any protestant church in Europe whose articles of faith, whose discipline, whose manner and rites of worship are more correspondent to ancient tradition and catholic doctrine and practice?

Is there any protestant church in Europe wherein the word of God has been taught more sincerely, and more to the edification of the people, than among us?

Is there any protestant church that has more comfortably lived under their own vines and their own fig trees, has more freely enjoyed all the benefits and privileges that either religion or their birthright could entitle them to, than we have done?

Is there any protestant church that has been preserved so miraculously, that hath received so many wonderful deliverances from enemies of all sorts, enemies of the hills and of the valleys; and yet, notwithstanding all, notwithstanding the contrivances of false brethren within ourselves, and the assaults of the public adversaries abroad, does still not only continue in being, but flourisheth also, as God be thanked we do at this day?

The care that God hath taken of this nation hath been wonderful; his providences towards us are to be admired for the rareness and the graciousness of them. And therefore justly may the Lord of the vineyard, after all this care, all these providences, expect some good fruit from us, proportionable to his kindness to us. And long has he waited for it.

But what fruits have we produced after all these great opportunities and this great patience? Can we really say that we now are better than our forefathers of the reformation, who perhaps had not more light, certainly had not that experience of God's mercies and deliverances that we have? I am afraid our hearts will give it against us.

Can we say that we are not worse than they? that we have at least made as good an use and improvement of the talents that have been committed to us as they did? It is to be feared we shall be cast upon this point also.

Our own experience will tell us, if we have lived any considerable time in the world, that even since our remembrance, though God hath more and more both heaped his favours and his severities upon us, yet we have grown worse and worse.

His mercies have not melted us; his judgments

have not reclaimed us ; he hath done all that is possible, both by gentle and severe methods, to bring us to a sense of our duty ; but we, like the *deaf adder*, *have stopped our ears, and have not hearkened to the voice of the charmer, though he charmed never so wisely.*

What therefore, these things considered, can we expect, but that God should pass the same sentence upon this unthankful, this irreclaimable people of England, that the lord of the vineyard passed upon the fig tree in the parable ; *cut it down, why doth it cumber the ground ?*

Or, if you will take it in the words of the prophet, what should hinder, or what can we expect, but that God should speak to us (that is, decree upon us) what he did to his beloved people, in the fifth of Isaiah's prophecy ; *O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could I have done more to my vineyard, that I have not done in it ? wherefore then, when I looked that it should bring forth grapes, brought it forth wild grapes ? And now go to ; I will tell you what I will do with my vineyard : I will take away the hedge thereof, and it shall be eaten up ; and break down the wall thereof, and it shall be trodden down : and I will lay it waste : it shall not be pruned, or digged ; but there shall come up briers and thorns.*

This is the judgment that is here threatened in the text, which I now come, in the second place, more particularly to consider.

A grievous judgment without doubt it is, and the greatest that can fall upon any nation : for so much as our souls are of greater concernment to us than

our bodies ; so much are spiritual mercies to be preferred before temporal : and so much the greater misery is it for any people to be deprived of them than of the other.

For that nation which was once God's own peculiar people, to be abandoned by him, and to be laid in common with the rest of the world that are under the *prince of the power of the air* ; for that nation that once enjoyed the influences of God's presence, and the light of the truth, and the benefits of his ordinances, now to be stript of all these ; to be without God, without light, without the ordinary means of saving their souls ; O what more deplorable condition can be imagined !

And yet thus severe hath God been with many nations ; thus, when their sins have cried aloud, and the sinners have been impudent, and all methods of amendment have been ineffectual, God hath in anger *removed their candlestick* from among them.

The church of Ephesus, which Christ thus threatens in the text, nay, all the other six churches of Asia, to which the Epistles are sent, are sad instances of this. Once most flourishing churches they were, even the very paradise of the Lord ; but now they lie waste and desolate, overrun with ignorance and barbarity and Mahometanism.

That Africa, which is not now more fruitful of monsters than it was once of excellently wise and learned men ; that Africa, which formerly afforded us our Clemens, our Origen, our Tertullian, our Cyprian, our Augustine, and many other extraordinary lights in the church of God ; that famous Africa, in whose soil Christianity did thrive so prodigiously, and could boast of so many flourishing churches,

alas! is now a wilderness. *The wild boars have broken into the vineyard and eaten it up, and it brings forth nothing but briers and thorns,* to use the words of the prophet.

And who knows but God may suddenly make this church and nation, this our England, which, Jeshurun-like, is *waxed fat and grown proud, and has kicked against God*, such another example of the vengeance of this kind.

It is true, in all appearance, there is no danger of having our candlestick removed from us in the same sense or manner that those churches I have instanced in had theirs. We have no apprehensions that either Mahometanism or paganism will come into these kingdoms; at least not in our days.

It is another kind of removal of our candlestick that we have reason to fear: it is another religion nigher at hand that is most likely to displace our candlestick.

You all know what religion I mean, it is popery that most threatens us. It is that restless, busy religion that has made so much disturbance in Christendom; that has always been and is still so active, by all means, just or unjust, by fraud or force, to insinuate itself into all places. It is this we ought to have the most apprehensions of.

It is true, those that are of this religion do profess the name of Christ, and we do not deny them the title of a Christian church: but of all sorts of Christianity this seems to be the worst; and next to the being of no church, it is the least desirable to be of this.

And for all the specious titles of visible, and perpetual, and catholic, and infallible, which they would

amuse us with ; if we did seriously consider what a kind of religion we now enjoy, and what a kind of religion will come into the place of it, if ever they get their will of us, we should sadly reflect upon the change. And for all we continued a Christian country, yet we should lament over ourselves that our *candlestick was removed out of its place*.

I believe there are few here but sufficiently understand what a kind of religion this is, and what you are to expect from it : but yet I will beg leave to give a brief account of some of the articles of it : not to instruct you, but to give you occasion to consider how well it will suit with us of this kingdom, or indeed with any that would be Christians after the way of Christ's institution.

It is a religion, whose avowed principles are to keep their people in ignorance as much as they can : for with them ignorance is the mother of devotion. And if you do but blindly believe as the church believes, and blindly obey what is imposed upon you, you are good catholics.

It is a religion, in which you will not be allowed to have any prayers in public that you can understand. When you come to church, you may entertain yourselves with saying over your rosary (which is a solemn set of prayers containing ten addresses to the Virgin Mary for one to our Lord) and other private prayers, if you have them : but join in the public service with the minister you cannot, unless you understand Latin.

It is a religion, into which as soon as you enter you must give up your Bibles. For the people must not read the scripture without especial license, and not at all of that translation you now have of it.

It is a religion that robs you of half the sacrament: for you must never be allowed to receive the cup in the Lord's supper, notwithstanding the institution of our Lord in express words; and notwithstanding the practice of the primitive church to the contrary.

It is a religion, in which you are so far from being permitted *to try all things, and to hold to that which is good*, according to the apostle's command; that you must wholly submit your reason and understanding to the dictates of an infallible judge, even so far, (if one of their greatest authors say true, *Bellar. de Rom. Pontif. lib. iv. cap. 5.*) as to be bound to believe virtue to be bad, and vice to be good, if it shall please his holiness to say so.

Nay, it is a religion in which you shall not be allowed to believe your very senses. For though four of your five senses tell you that one of the consecrated elements in the sacrament is a piece of bread, yet you are obliged, under pain of damnation, to believe that it is not so; but the very body of Christ that was crucified at Jerusalem, and is now in heaven; and which, upon this supposition, must be actually and separately present in a thousand distant places at once every day.

It is a religion that will bring you back to the old paganish idolatry, or to that which is as near it as can be. For as the old heathens had their inferior deities, their demons and heroes, to be mediators between God and them; so will you have your several saints and patrons of the like nature, which you must apply to for the recommending your prayers to the divine Majesty. And as they had the images of their gods and mediators to worship

and fall down before ; so will you also for the same purpose have the images of the blessed Trinity, and the Virgin Mary, and the rest of the saints.

It is true, the pagans were mightily reprov'd for these things, both in the scripture and by the primitive Christians ; and they made several defences and apologies for their practices. And the very same doth the church of Rome now make for her invocation of saints and image-worship. But if the one were guilty of idolatry, there is little doubt but the other are so also ; for there is not an hair's breadth difference between the pleas and apologies that each party makes for itself.

Nay, it is a religion that will engage you in a more unnatural idolatry than ever the pagans were guilty of. Cicero, (*De Nat. Deor.* l. 3.) that was a heathen himself, and knew as much of that religion as any man living did, yet affirms, that there was none so mad in any of the religions of his time, as to pretend to eat his God. But yet this you must do in that religion every time you receive the sacrament : and the priest does it every day when he says mass ; for he eats that which himself and you all must worship. And you are taught to believe, that what you worship in the mass is God, that is, the very humanity of our Saviour united personally to his divinity.

It is true, in this religion there are many advantages and conveniences pretended, that you cannot really have in the religion you now profess. But look you to them, whether they will prove so in the event.

The easy ways they have to reconcile sinners to God, even after the most vicious life, by the means

of the sacrament of penance, as it is commonly taught and administered in that church; together with the liberty you may take in the choice of such a confessor as you think will be most favourable to your case. Add to this, the virtue of indulgences, and masses for the dead; as also the efficacy of pilgrimages, relics, and holy garments, &c. for the purging of sins.

All these things put together may perhaps rid you of a great many uneasinesses, and scruples, and pangs of conscience, with which you might otherwise be troubled, and which would not be so easily cured in the way that you are now in. There is little doubt but upon the commonly received principles of that religion you may go to heaven upon much easier terms than you can upon ours: but yet for all that, in a business of such consequence as the salvation of a man's soul is, it is good to make a serious inquiry, whether of the two ways is the safer.

But there is one thing in this religion which will not so easily go down with Englishmen; and that is, that you cannot therein be any longer good subjects to your prince than his holiness will give you leave.

If his majesty should be a heretic, (as it is certain his present majesty is, in their account,) nay, in other cases besides that of heresy, the pope has power to depose him, and absolve his subjects from their allegiance: and that not only in the judgment of their most famous casuists, and by the established rules of their canon law, but by the decree of an infallible general council. And it has been a frequent practice of the pope to make use of his power in this way.

Nay, in this kingdom of England he needs not stay for such pretences. For his holiness (as appears upon record) has declared, that this kingdom is held in fee of the papacy ; and that whoever wears the crown here is their vassal, and consequently may be turned out at pleasure.

What the effects of these doctrines have been we of this kingdom have had sufficient experience since the reformation ; not to mention the troubles they have given us in former times. The instances are so many, and so very well known, that I need not name them : but if they were all forgot, the late, shall I say, or the present popish plot for the taking away the life of his sacred majesty, and subverting the protestant religion and the established government of this kingdom, now brought to light ; this alone, though all the other instances were worn out of memory, would sufficiently shew us what we are to expect from these Roman principles, as to the security either of our prince, or our liberties, or our religion.

But, blessed be God's name, that this cursed design has been hitherto defeated ; and we are here to praise him for it, and to pray to him for a further discovery of it.

And, blessed be his name, that he hath given us this remarkable evidence that he has not yet abandoned us, notwithstanding our manifold provocations. Certainly this extraordinary providence of God towards us is one of the most comfortable arguments that we can draw to ourselves, that God has yet some pity for this nation, if we will but pity ourselves.

And, lastly, blessed be God's name, that this mercy

has already had this good effect upon us, that we are awakened into a more lively sense of the manifold iniquity, and mischief, and danger of the popish religion and party.

What is now further to be desired, but that the issue of things among us may be suitable to these beginnings?

God has once more given this nation a great opportunity for the establishing her tottering candlestick; and who knows whether ever the like will be offered again?

It therefore infinitely concerns all of us, especially you to whom the managery of public affairs is committed, to improve this present opportunity to the good purposes for which it was given; that so this great mercy and providence of God be not lost upon us.

Offences may come: and we may be disappointed. *But*, as our Saviour said, *woe be to that man by whom the offence cometh*. Such a man will never be able to answer it either to God or his country, or at last to his own conscience.

O may God so inspire you with the spirit of wisdom and counsel, with temper and moderation, with a spirit so disengaged from private ends and interests, so unbiassed by particular faction, and so wholly intent upon the public good, that you may be the blessed instruments of healing all the distempers we groan under, and of deriving upon us those blessings which we this day pray for!

That by your means atheism and contempt of religion, as also lewdness and debauchery of all kinds, may be so discouraged, that they shall not dare to appear with an open face.

That by your means a stop may be put to the scandalous schisms and divisions that are among us; that, if it be possible, we may serve God with one heart and with one mind.

That by your means, not only the person of his sacred majesty and the rights of his crown may be secured against all wicked attempts, whether of papists or others; but also that upon his head the crown may be so supported and so flourish, that we may at least be in a condition not to fear the malice or the power of any foreign enemy.

Lastly, that by your means as effectual provision as possible may be made, both for the keeping out that foreign religion, which, as we have seen, so little serves the ends of Christianity, and so much disservices the interest both of king and people, and for the more firm establishment of the protestant religion of the church of England: that so our present candlestick may be continued to our posterity, and they, as well as we, may have reason to bless God for you.

But in order to the procuring those great blessings to the kingdom, there is a duty necessary to be performed by all of us in our private capacities, which is here specified in the text, viz. repentance. *I will come unto thee quickly*, says our Saviour, *and will remove thy candlestick out of its place, except thou repent.* Which repentance, how it ought to be performed by us, is the third and last thing I am to speak to.

But because I would not exceed the ordinary limits of a sermon, I shall only mention the heads of those things which upon this occasion are proper to be insisted on.

If we would repent sincerely of our sins, so as to do our parts towards the prevention of those judgments that hang over our heads, and the procuring those blessings we stand in need of; it will be necessary that every one of us do deeply humble and afflict our souls before God for our own sins, the sins which we have in person committed; devoutly confessing them, and begging of God, that when he makes inquisition for a national guilt, he would not remember them, nor let the public suffer any thing upon our account.

It is also necessary that we be duly sensible of the common sins of others, so as to repent of them also; lamenting before God the corruptions of the times, the public fashionable vices of the age. This was the spirit of David, who was concerned for the faults of others as well as his own: *Rivers of tears*, saith he, *run down my eyes because men keep not thy law.*

Nay, further, in order to a national repentance, we are obliged to confess to God the sins of our forefathers, and pray for the forgiveness of them also. What my own former private sins are to me at present, with respect to my personal capacity, the same are the sins of our fathers to us all, considered as a nation or people; who are to repent as well of the past as of the present sins of the land. This is the rule that God himself hath prescribed for a public repentance: and for not putting that rule in practice, the people of the Jews, in our Saviour's time, severely suffered. For upon the *men of that generation* (as our Saviour had threatened) *was revenged all the righteous blood shed in the land, from the*

blood of Abel to the blood of Zacharias, Matt. xxiii. 35; though yet none of that blood was shed by that generation. Great reason therefore have we at this day seriously to put up to God that petition which we so often repeat in our Litany, “Remember not, Lord, our offences, nor the offences of our forefathers; but spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.”

But to make this repentance such as it ought to be, there is further required a thorough change in our hearts and minds; so that as we confess and ask pardon for the faults of our lives, we should also amend them. Without this, all our ceremonious humiliation will signify nothing.

Nay, we must not only reform ourselves, but do what we can in our spheres towards the reforming of others. And every one of us might do a great deal if we would, though it was but in this one thing, in heartily discouraging scandalous and open sins wherever we meet with them, so far as it may be done without breach of respect to our superiors, or forfeiture of common prudence. If vice had once an ill name in the world, was once generally stigmatized with reproach and ignominy, it would quickly lose its empire, and thousands that are now the slaves of it would become proselytes to virtue.

But further, if we truly fear the judgment I have been speaking of, and by our repentance would prevent it, let us make this particular expression of that repentance, viz. let us set a great value upon

the religion we at present enjoy; let us, in all our actions, shew a great zeal and concernment for it, and do what we can both towards the continuing and promoting it.

If every one of us in his way would but express half that zeal, and industry, and diligence in the cause of our religion that we see our adversaries do, we should probably, in a very little time, see a quite different face of things; and should not only put a stop to their present successes, but gain so much ground upon them as to cast them into despair of ever making a conquest of this nation. But here is the misery, we are so confident and secure of the goodness of our cause, that we think it will support itself without any help of ours. Let us in this point learn wisdom from our enemies.

But especially let us practise heartily those virtues which our religion peculiarly teaches us, as opposed to popery. Let us be meek, and gentle, and longsuffering, even to those that differ in opinion from us. Let us hate all tricks, and devices, and equivocations, both in our words and our carriage. Let us be constantly and inflexibly loyal to our prince, and let no consideration in the world make us violate our allegiance to him.

To all which, let us, in the last place, add our earnest and constant prayers to God, that he would be pleased to take pity of us; to avert the judgments we are threatened with, and continue the mercies we have hitherto enjoyed: that he would protect our religion, and make it to flourish more and more: that he would preserve our king, our government, our laws. And in order thereunto,

that he would influence and direct all the public councils, especially the great council of the nation now assembled in parliament, that this session of theirs may have a happy and a glorious issue. Which God of his mercy grant, &c.

SERMON XVII.

PREACHED BEFORE

THE LORDS SPIRITUAL AND TEMPORAL IN PARLIAMENT ASSEMBLED, IN THE ABBEY CHURCH AT WESTMINSTER,

JAN. 30, 1⁶⁹⁹₇₀₀.

TITUS iii. 1.

*Put them in mind to be subject to principalities and powers,
to obey magistrates.*

YOU all know what kind of argument this day calls for: for by the design of keeping it the business that the preacher hath to do is to press obedience and subjection to the government we live under, and to preach against faction and rebellion. And accordingly it is prescribed in the rubric of this day's service, that if there be a sermon at all, and not a homily, it shall be upon this argument.

It is very well that authority hath taken care that at some solemn times we should preach upon this subject in a more solemn manner: because though it be as needful as any, yet there are some among us that think it a very improper theme for the pulpit. I must confess I had an eye to this suggestion when I pitched upon these words which I have now read to you; because I think there is something to be observed in them which will effectually confute it.

St. Paul here lays his charge upon Titus, that he

should put the people that were under his care *in mind to be subject to principalities and powers, and to obey magistrates.*

Two things I would here consider: first, the person that is ordered thus to put the people *in mind*; and, secondly, the thing that he is to put them in mind of; which is, *subjection and obedience to principalities, and powers, and magistrates.*

I begin with the first thing, the person to whom St. Paul writes this Epistle, and to whom he gives it in charge, that he should *put the people in mind to be subject.*

Who was this person? Why it was Titus, an ecclesiastic, a bishop, a preacher of the gospel; not a layman, not a magistrate, but a pure churchman. What can be more plainly gathered from hence than this, that it is not foreign to a clergyman's office to preach obedience and submission to the government; but, on the contrary, a part of his function, a necessary duty incumbent upon him to do it? If any man affirm otherwise, he must either say that St. Paul did not rightly instruct Titus in his office, but enjoined him to do that which he had nothing to do with: or he must shew that the case of Titus was different from that of the ministers of the gospel at this day. Neither of which things can, I believe, be easily made out.

And yet in such times are we fallen, that it is taken ill by many that ministers should in their pulpit discourses meddle with these matters. I must confess I think that of all men it most concerns a minister of religion not to be a busybody, or a meddler in other men's matters: for in truth he hath work enough to do of his own; and such kind of

work too, as, let him behave himself as inoffensively as he can, will create him difficulties and enemies enough. And therefore it would be very imprudent in him to usurp other men's provinces, and to burn his fingers where he needs not : especially considering, that the success of his labours and endeavours among the people doth in a great measure depend upon the good liking they have of him.

But what is it that gives offence ? or what is it that renders this argument we are speaking of so improper a subject for a clergyman to treat of ? Why several things are pretended, and I shall name some of them.

First, it is said that the work of a clergyman is to instruct men in Christ's religion, to preach against vice and sin, and to preach up holiness, and good life, and mutual love and charity : but what has he to do with state affairs, as matters of government are ?

I answer, he hath nothing indeed to do with them : but his only work is to make men good Christians, by endeavouring to possess them with a hearty belief of our Saviour's doctrines and promises, and persuading them to a conformity in their lives to his precepts. This is our proper work, and this is that we ought to attend to all the days of our life ; and with government and state affairs we ought not to meddle, in our sermons especially.

But then, after all this, it doth not follow but that we are all bound, as we have occasion, to preach up loyalty and obedience to our governors : for this is no state affair, but an affair of the gospel. We cannot instruct men in Christ's religion without instructing them in this.

If, indeed, it was an indifferent thing to a man's Christianity, or to his salvation, whether he was a good or a bad subject, then indeed it would be as indifferent to a preacher whether he insisted on these things to the people. But it is not so.

One great branch of Christian holiness, as it is declared in the New Testament, is, that every one demean himself quietly, and peaceably, and obediently to the government he lives under; and that *not only for wrath*, or fear of punishment, *but also for conscience sake*. And this is made as necessary a condition of going to heaven as any other particular virtue is. And therefore, if we will instruct men in Christ's religion, and in the indispensable points of holiness required thereby, we must instruct them in this also.

One great vice and damnable sin that the religion of our Lord has cautioned against is, the sin of factiousness and rebellion. And therefore, if it be our duty to declare against the sins and vices that are contrary to Christianity, it is our duty to declare and caution against this also.

Lastly, we do readily grant that a great part of our office consists in most affectionately recommending and pressing the necessity of mutual love and charity. But if this be necessary, is it not more so to recommend and press obedience to authority, without which mutual love and charity cannot possibly subsist? that being the common ligament of them; and take away that, we should be no better than bears and tigers one to another.

But it is said, in the second place, that preachers ought not to meddle with these points, because they are not competent judges of them; they do not know

the measures and limits of loyalty and disloyalty, of being a good and a bad subject; these depending altogether upon the constitution of the government we live under; and the determining of them belongs to the civil courts, and not to their profession.

To this I answer, that in all those instances wherein this argument falls under the cognizance and determination of parliaments, or judges, or lawyers, we do not pretend to meddle with it; and if any man do, let him answer for himself. All that we pretend to is, to press the plain, general, indispensable duties of obedience to laws, and of peaceableness, and subjection to the higher powers, which Christ and his apostles have every where taught in the Bible.

If, indeed, a preacher should in the pulpit presume to give his judgment about the management of public affairs; or to lay down doctrines, as from Christ, about the forms and models of kingdoms or commonwealths; or to adjust the limits of the prerogative of the prince, or of the liberties of the subject in our present government: I say, if a divine should meddle with such matters as these in his sermons, I do not know how he can be excused from the just censure of meddling with things that nothing concern him. This is indeed a practising in state matters, and is usurping an office that belongs to another profession, and to men of another character. And I should account it every whit as undecent in a clergyman to take upon him to deal in these points, as it would be for him to determine titles of land in the pulpit, which are in dispute in Westminster-hall.

But what is this to the preaching obedience and

subjection to the established government? Let meddling with politics be as odious as you please in a clergyman, yet sure it must not only be allowed to him, but be thought his duty, to exhort all subjects to be faithful to their prince, to live peaceably under his government, and to obey all the laws that are made by just authority; and even where they cannot obey them, yet to submit, and to raise no disturbance to the public upon that account. And this is the great thing which we say clergymen have to do in this matter.

We meddle not with politics; we meddle not with prerogative or property; we meddle not with the disputes and controversies of law that may arise about these matters: but we preach a company of plain lessons of peaceableness, and fidelity, and submission to our rulers; such as the law of nature teaches; such as both Christ and his apostles did preach in all places wherever they came; and such as will, at this day, hold in all the governments of the world, whether they be kingdoms or commonwealths.

And if at any time we make a particular application of these general rules to our own established government, it is only in such instances as are plainly of the essence of our national constitution; in such instances as are plainly contained in the oaths of allegiance and supremacy, and those other tests which, for the security of the government, the law hath taken care that subjects shall swear to, and consequently must be thought obliged both to understand and practise them. And how can it be an invasion of another man's office, to preach and insist upon such things as these? No, certainly: what it is the duty of every subject both to understand and prac-

tise in order to his salvation, that, without doubt, it is the duty of their pastors to put them in mind of.

But, thirdly, it is said further, that preachers cannot engage in these arguments, but they will of necessity side with some party or faction among us: now they should have nothing to do with parties or factions.

To this I answer, that to be on the side of the established government, and to endeavour to maintain that, is not to be a favourer of parties and factions: but they are the factions, they are the setters-up or abettors of parties, who endeavour to destroy, or unsettle, or disparage, or in the least to hurt and weaken the government and the laws, as they are established; let the principles upon which they go, or the pretences they make, be what they will. So that a minister, by preaching obedience and subjection, doth not in the least make himself of any party; but, on the contrary, he sets himself against all parties: and so he ought to do; for his business is to be on the side of the government, as it is by law established; and as vigorously as in him lies, in such ways as are proper for his function, to oppose all those that would either secretly undermine it or openly assault it; in a word, all those that would make any change or innovation in it (by whatever names they are discriminated) by any other means or methods than what the law of the land and the nature of the constitution doth allow.

And thus much of the first thing I took notice of in the text, viz. the person to whom the charge is here given, that he should *put the people in mind*. I now come, in the second place, to the thing he was to put them in mind of, and that is, *to be subject*

to principalities and powers, and to obey magistrates.

And here two things are to be inquired into : first, who are those *principalities and powers and magistrates* to whom we are to be subject, and whom we are to obey? and, secondly, wherein consists that subjection and obedience that we are to give them.

As for the first of these, who are the *principalities and powers and magistrates*? Why, certainly, by these words are meant the supreme civil governors of every nation, and under them their subordinate officers. Let the form of government in any country be what it will, in whomsoever the sovereign authority is lodged, (whether in one or in many,) they are the *principalities and powers* to whom we are to be *subject*; and those that are commissioned and deputed to exercise authority under them are the magistrates whom we are to *obey*.

St. Peter, in the second chapter of his first Epistle, doth thus express them; (alluding, no doubt, to the government of the Roman state under which he lived, which was then monarchical;) *Submit yourselves*, saith he, *πάσῃ ἀνθρωπίνῃ κτίσει, to every human constitution for the Lord's sake: whether it be to the king, as supreme; or unto the governors, as unto them that are sent by him—for so is the will of God.* Upon which words of his the Homily of our church, appointed to be read on this day, doth thus gloss:

“ St. Peter doth not say, Submit yourselves unto
 “ me, as supreme head of the church: neither saith
 “ he, Submit yourselves, from time to time, to my
 “ successors in Rome: but he saith, Submit your-

“ selves unto your king, your supreme head, and to
 “ those that he appointeth in authority under him.
 “ This is God’s ordinance, this is God’s holy will, that
 “ the whole body in every realm, and all the members
 “ and parts of the same, shall be subject to their head,
 “ their king.”

As for the subjection and obedience that is to be paid to those principalities and powers, which is the other thing I am to inquire into, it consists of a great many particulars.

It implies in it, for instance, that we should give all honour, respect, and reverence to their persons, looking upon them (which really they are) as God’s vicegerents upon earth.

That we should not rashly censure their actions, or the administration of their government.

That we should at no hand despise them, or speak evil of them, remembering the character that St. Jude gives of those that *despise dominions, and speak evil of dignities*.

That as we should make *prayers, and supplications, and intercessions, and giving of thanks for all men*; so more especially for them, and those that are put in authority under them, as St. Paul teaches us.

That we should pay them the tributes and customs that are due to them, as the same apostle expresses it; that is, the expenses we are legally taxed at, towards the support of their government.

That we should, according to our power, maintain their *jura majestatis*, the rights and prerogatives belonging, by the constitution, to their office and dignity.

That we should assist and defend them against their enemies.

That we should behave ourselves peaceably and modestly in our particular vocations, endeavouring to make their government as easy and as happy as we can, but at no hand to invade any public office that belongs not to us.

In a word, that we should yield obedience to all their laws. And in case it ever happen that we cannot with a safe conscience obey, there we are patiently to suffer the penalties of our disobedience; but by no means either to affront their persons, or to disturb their government, by raising or partaking in any tumult, or insurrection, or rebellion.

All this that I have now named is contained in that duty of subjection and obedience which we are here bid to pay to *principalities and powers*, as might easily be shewn, as to every particular: but I will not tire you by running through all these heads, and therefore shall only desire leave to speak a little to the two last things I have now mentioned; both because they are the most general, and do in a manner comprehend the rest, and because they seem principally intended in the text I am now discoursing of. *Put them in mind*, saith St. Paul, *to be subject*, and *put them in mind to obey*. In the one phrase seems to be intimated the duty of active obedience to the laws and orders of our governors; in the other phrase, our submission where we cannot obey.

And, first of all, as for the business of active obedience; (for it is proper to begin with that first;) all that is needful to be said for the clearing of it may be comprised in these four following propositions:

1st, That the standing laws of every country are the rule of the subjects' obedience, and not merely the will of the prince.

Where, indeed, the legislative and the executive power are both in one hand, (as it is in those we call absolute monarchies,) there the will of the prince stands for law. But where people are so happy as to live under a legal establishment, as ours is, there the public laws must govern and steer their actions, and not the prince's private pleasure. So that though the king can do no wrong, (as our maxim is,) yet the subject is answerable for every thing he doth against law, even when he doth it by the king's command.

2dly, Whatever laws are made by just authority, whether in civil matters or in matters relating to religion, if they be not contrary to God's laws, there the subject is bound in conscience to obey them, even though he apprehends they are inconvenient.

I own, indeed, that the matter of some laws may be of so small importance, that a man shall not need much to charge his conscience with the observance of them, it being enough that he submit to the penalty, in case of transgression; and perhaps the government never meant to extend their obligation further: but, for all that, it is in the power of the legislative, when there is reason, to bind our consciences to obedience, as well as to award punishments to our disobedience. And the reason of this is evident; because we are bound by the laws of God, who hath the supreme dominion over our consciences, to obey our lawful governors in lawful things.

Nay, I say further, (which is my third proposition,) that even where we doubt of the lawfulness of their commands, we are bound to obey; so long as we only doubt of their lawfulness, but are not persuaded that they are unlawful.

For certainly the authority of our governors ought to overrule any man's private doubts. There is all the reason in the world that it should do so; and there is no good reason to be urged to the contrary.

Pray, what is it we mean when we say, that a man doubts concerning a thing, whether it be lawful or no? is it not this, that his judgment is kept suspended between equal probabilities on both sides of a question? he is inclined by some reasons to believe that the thing is lawful, and he is inclined by other reasons to believe that the thing is unlawful; and these reasons do appear so equally probable to him on both sides, that he doth not know how to determine himself: he doth not know which way he should frame a judgment about the point in question.

This is the notion of a doubt. Now, in such a case as this, when authority interposeth, and declareth itself on one side, and pronounceth not only that the thing is lawful to be done, but also that it will have it done, and accordingly lays its commands upon the man to do it; I say, if there be not so much weight in authority as to turn the scale in such a case as this, and to oblige a man to act in obedience to it, it is the lightest thing in the world, and signifies very little as to the influencing the affairs of mankind.

But, fourthly and lastly, if the matter be out of doubt; if a man be really convinced that the thing which authority commands him is not lawful in itself, but is contradictory to the laws of God; in that case he must not do the thing commanded; on the contrary, he is bound to forbear the practice of it.

If any human law, let it be made by the best authority upon earth, should command us to believe any point in matters of faith which we are persuaded

to be contrary to the revelation of Christ and his apostles; or should command us to profess and declare our belief of any matter whatsoever, though never so indifferent, when yet we did not really believe it; or, lastly, should oblige us to the doing of any action which we did in our own conscience judge to be a transgression of a divine command: I say, in none of these cases are we to yield obedience to the law, by what authority soever it was enacted: and the reason is plain; we must always choose to obey God rather than men. Where God's law hath commanded us, there no human law can absolve us from the obligation; where God's law hath forbidden us, there no human law can lay obligations upon us.

And it is the same thing as to our practice, that we believe God's law hath tied us up, as if it had really done so: so that, whether we are really in the right or in the wrong as to our persuasions in these matters, we must not act against them, because we must not act against our consciences. Only this we are to remember, that it extremely concerns us rightly to inform our consciences in these matters, where human laws have interposed their authority: for if we make a wrong judgment of things, and upon that account deny our obedience to the laws, where we should have given it; though we ought not to act against our conscience, as I said, (nay, it would be a great sin in us if we should,) yet, on the other side, we are not to be excused for disobeying the commands of authority where we might lawfully have obeyed them; unless it should prove, that it was through no fault of ours that our judgments were misinformed.

And thus much concerning my first head, that of

obedience to laws : I now come to the other, that of subjection ; as that word implies patient submission to our governors, where we cannot actively comply with what they require of us.

And this is that doctrine of passive obedience which of late hath had so ill a sound among many of us : but, I dare say, for no other reason, but because it may have been by some misrepresented : for wherever it is rightly understood, it can give offence to none but to such as are really disaffected to the government, and do desire alterations.

That there is such a submission due from all subjects to the supreme authority of the place where they live, as shall tie up their hands from opposing or resisting it by force, is evident from the very nature and ends of political society. And, I dare say, there is not that country upon earth, let the form of their government be what it will, (absolute monarchy, legal monarchy, aristocracy, or commonwealth,) where this is not a part of the constitution. Subjects must obey passively, where they cannot obey actively ; otherwise the government would be precarious, and the public peace at the mercy of every malecontent, and a door would be set open to all the insurrections, rebellions, and treasons in the world.

Nor is this only a state doctrine, but the doctrine also of Jesus Christ, and that a necessary, indispensable one too ; as sufficiently appears from those famous words of St. Paul, Rom. xiii. 1, 2. which are so plain, that they need no comment ; *Let every soul, saith he, be subject to the higher powers. For there is no power but of God : and the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God :*

and they that resist shall receive to themselves damnation. So that, so long as this text stands in our Bibles, the doctrine of nonresistance, or passive obedience, must be of obligation to all Christians.

But then, after I have said this, care must be taken that this general doctrine be not misapplied in particular countries. Though nonresistance, or passive obedience, be a duty to all subjects, and under all governments, yet it is not expressed the same way in all places; but both the objects and the instances of it do vary in different nations, according to the different models of their government.

To speak this as plainly as I can. As the laws of the land are the measures of our active obedience, so are also the same laws the measure of our submission: and as we are not bound to obey, but where the laws and constitution require our obedience; so neither are we bound to submit, but as the laws and constitution do require our submission.

Taking now this to be the true stating of the doctrine of passive obedience, as I verily believe it is, I do not see what colour of reason can be offered against it. Sure I am, the common pretence, that it tends to introduce tyranny and arbitrary government, and to make people slaves, is quite out of doors: for you see it makes no princes absolute, where, by the constitution, they were not so before: nor doth it destroy any liberty of the subjects that they were before in possession of. All that it doth is, to preserve and secure the national settlement in the same posture, and upon the same foot, in and upon which it is already established. And this is so true, that there is not a commonwealth in the world so free but that these doctrines of nonresistance and

passive obedience must for ever be taught there, as necessary even for the preservation of their liberties.

As for what this doctrine imports among us, and in our constitution, or how far it is to be extended or limited, it belongs not to me to determine; but thus much the occasion of this day's meeting will not only warrant me, but oblige me to say upon this head, and it is all the application I shall now make, namely,

That by all the laws of this land the person of the king is sacred and inviolable; and that to attempt his life in any way, or upon any pretence, always was and is high treason. And if so, what are we to think of that fact which was on this day committed upon the person of our late sovereign, of blessed memory, king Charles I., taking it with all its circumstances? Why certainly, how slight soever some people among us may make of it, it was a most barbarous murder; a violation of the laws of God and man, a scandal to the protestant religion, and a reproach to the people of England, whilst the impious rage of a few stands imputed by our adversaries to the whole nation. All this I may say of this fact; for it is no more than is said of it by the lords and commons of England, in that act of parliament which appoints the keeping of this day as a perpetual fast.

I am sensible how uneasy some are at the mentioning of this; and how gladly they would have both the thing and the memorial of it forgot among us. I must confess I could wish so too, provided we were sure that God had forgot it; so, I mean, forgot it, as that we were no longer obnoxious to his judg-

ments upon the account of that innocent blood : and provided likewise, in the second place, that those factious, republican principles which have once overturned our government, and brought an excellent prince to an unhappy end, were so far forgot among us, as that there was no danger from them of ever having this or the like tragedy acted again in our nation. But so long as we have apprehensions from either of these things, so long it will be fit for us to remember this fact and this day ; and both to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may, at any time hereafter, be visited upon us or our posterity : and likewise to suffer ourselves to be put in mind of that duty which, by St. Paul's authority, I have been all this while insisting on, namely, *to be subject to principalities and powers, and to obey magistrates* : or, if you will rather take it in the words of Solomon, Prov. xxiv. 21. *to fear the Lord and the king, and not to meddle with them that are given to change.*

S E R M O N XVIII.

PREACHED BEFORE

THE KING IN ST. JAMES'S CHAPEL, ON PALM-SUNDAY, MARCH 24, 1⁶₇⁹₉.

JOHN XX. 29.

—*Blessed are they that have not seen, and yet have believed.*

THESE are our Saviour's words to St. Thomas after his resurrection. The occasion of them was this: the other disciples had assured Thomas that our Saviour was risen from the dead, and that he had in person appeared to them. Thomas would not believe this upon their report, but required further evidence: *Except, saith he, I shall see in his hands the prints of the nails, and thrust my hand into his side, I will not believe.* The next time that our Saviour appeared to them, Thomas was in the company, and then he was pleased to give him such a proof of his resurrection as he himself had stood upon; for he calls upon him, and bids him *reach forth his finger, and behold his hands*, where the print of the nails was, *and reach forth his hand, and thrust it into his side*, and after this *not to be faithless, but believing.* Hereupon Thomas owns himself fully convinced, and in token thereof, *he answered and said unto him, My Lord and my God.* Then come in the words of the text; *Jesus saith*

unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

In which words, as our Saviour tacitly reproves Thomas for his incredulity in not believing a matter of fact well attested, unless he himself saw it; so he lays down an universal proposition for the encouragement of all mankind in future ages of the world, to believe in him, though they had not seen him.

Our Saviour knew very well that this was to be the case of far the greatest part that were to believe in him. For it was only to the men of that age in which he lived, and of that country where he conversed, to whom it was given to hear from his own mouth his divine doctrines, and to see with their eyes the proofs that he gave of his divine mission, particularly that illustrious one of his resurrection from the dead. But for all the succeeding generations of men, they were to believe without seeing. Their faith was not to be grounded on the evidence of their own senses, but on the testimony of those that had had that evidence. And therefore, for the obliging and encouraging all mankind, in the ages to come, to embrace his religion upon such motives and such evidence as this, he pronounceth these words; *Blessed are they that have not seen, and yet have believed.*

I doubt not but that all Christians are fully satisfied both of the truth and reason of this proposition of our Saviour, and are convinced that they have motives enough to oblige them to believe in him, and to own his religion; though they never saw, nor were capable of seeing, the original proofs and evi-

dence he gave for the truth of it. Indeed, if it were otherwise, none of us at this day could be Christians upon rational grounds. But this doctrine will not pass among all men. On the contrary, by several, their not seeing is made the great, if not the only pretence for their not believing. This being so, I hope it will not be time misspent if I endeavour to answer this plea of theirs; and, I think, I cannot to better purpose discourse upon this text than by doing so.

The case is this. Some there are among us that endeavour to run down all revealed religion. If you ask them, whether then they are for any religion at all? they will tell you, Yes; they are for that which natural reason teacheth. We wish they were in good earnest when they say this; for then we should hope to be soon all of a mind. For we cannot doubt but that whosoever doth sincerely believe all that natural reason will teach him about religion, and doth seriously endeavour to frame his life accordingly, such a one will not fail to embrace Christianity whenever the doctrines of our Saviour, and the proofs he gave for the truth of them, are fairly represented to him. But, in truth, these men's loose way, both of discoursing and of living, renders it suspicious that their profession of natural religion is not very sincere; but only for the sheltering them from the imputation of atheism, and serving other secular ends. For such a scheme of natural religion have they framed to themselves, as will not much trouble their consciences, let them live how they will. But now the Christian religion (which is that they chiefly oppose under the name of revealed religion) is a more stubborn thing, and will not so

easily be brought to comply with their humours and inclinations : and that, we fear, though they are loath to own it, is the secret reason of their grudge against it. The gospel of Christ doth not favour such sort of principles as these men have taken up, nor such a kind of life as they are engaged in ; but, on the contrary, severely declares against them. And therefore some colourable reasons must be found out for the setting aside the authority of this gospel, which is so contradictory to their interests. But how is this to be come by ?

To object against the sufficiency of the proof that our Saviour gave to the world of his being sent from God to teach this religion to mankind, that there is no colour for : for they are sensible, that if his history, as it is related in the gospel, be admitted to be a true history, so that one may depend upon the matters of fact there recorded concerning him ; if this, I say, be admitted, it cannot be denied but that our Saviour gave abundant evidence that he was what he pretended to be, the Son of God, and the great Prophet whom all men were to be obedient to, if they meant to be saved.

Since therefore they cannot fasten upon this, they pitch upon another method. They endeavour to run down all our evidence for the truth of Christ's religion, by making a difference between seeing our Saviour's miracles, and reading them in a book. They will allow, that if any man heard or saw Jesus Christ speaking those things or doing those things which are recorded of him, such a man would have sufficient reason to induce him to be his disciple : but they deny that they have any such reason to be so, because they neither heard nor saw any of those

things; nor are they convinced that such things were ever done. They reproach us, that when they desire of us a proof of the Christian religion, all the answer they can obtain of us is, that they must go to such a book, (which we call the Bible,) and that will satisfy them. But why should they pin their faith upon any book in the world? This is what they urge for their infidelity.

This now being the state of the controversy between us and several of the unbelievers among us, you see it turns upon this single point that is now before us; namely, whether a man that does not see, may not have sufficient reason to believe at many hundred years' distance; or more particularly thus: whether we in these days, who never saw our Saviour, nor his miracles, (particularly that of his resurrection, with reference to which these words were spoken,) have not abundant reason to believe in him, upon the testimony of those that did see all these things? We say we have: they say we have not. Here therefore we join issue.

Now for the making good our side of the question, I proceed by these steps.

I. In the first place, we lay it down as a principle, and I suppose every body will agree to it, that if Jesus Christ and his apostles, when they first preached the gospel, did give sufficient proof and evidence that what they preached was from God; and likewise, if both the doctrine they preached, and the proof and evidence they gave for it, be faithfully transmitted to us, and with such certainty likewise, that we cannot have any reasonable doubt that it is so transmitted; then, I say, we can have no reason in the earth to complain, that we want evidence for

the truth of the gospel. I do not say yet, that we have as strong proof as if we had seen or heard those things ourselves; but I say, we have sufficient proof to convince any reasonable unbiassed man: this, I presume, nobody will deny; and it is all that we ask at present.

II. In the second place; I believe none will deny that what was once really spoken, or what was once really done, may be truly and faithfully put into writing. And it is possible likewise, that those writings may come so well attested to them that live many ages after those things were spoken or done, that none in any age can reasonably doubt that they give a true and faithful account of the things therein reported to be done or taught. I say, I believe none will deny this; for if it be not admitted, we can give no credit to any history that was written; nor consequently to any matter of fact that was done in former ages. It therefore will, I hope, be granted, that both the doctrines of our Saviour, and his proofs of them, might in this way, if God so pleased, be so faithfully transmitted to posterity, that future ages might certainly come to the knowledge of them.

III. In the third place we say, that it is obvious to all mankind, that if ever there was any affair in the world wherein the providence of God was concerned that there should be a faithful conveyance of it made to all generations to come, and carrying the marks of its own credibility, this affair of the gospel of Christ was such a one; because the importance of it to all the children of men was such, that their salvation or damnation, to the end of the world, did depend upon the belief of it, if the author of this gospel delivered a true doctrine. And therefore we may

certainly conclude, that if what Christ taught at the first was from God, God would take care that what he taught, together with sufficient proof of the truth of it, should be conveyed to all the ages of the world. And if this was to be contained in a book, we may likewise be assured, that book should come to us with such evidence of its being true, that we could have no reasonable suspicion concerning it. We are sure God's providence hath taken care that writings of an ancients date than the gospel, that are of infinitely less consequence to mankind, should come down to us without any suspicion of imposture : and can it be imagined then, his providence should be unconcerned in preserving and bringing safe to our hands the records of a thing, by the belief or denial of which the eternal state of men, in the other world, is to be concluded ?

IV. In the fourth place, having laid these foundations, we advance a step higher. It is certain that there was a timely and a faithful record of all things that Jesus Christ taught, in order to salvation, and of all the proofs he gave for the truth and divinity of his doctrine ; and this record is contained in the books of the New Testament.

That this is true matter of fact, we have all the proof that a thing of this nature is capable of. These books were written, either by men that were eye and ear witnesses of our Saviour's miracles and doctrine and conversation, or by such as conversed with those that were. This appears, not only from the writings themselves, which carry in them all the marks of their being written by persons so qualified ; but also from the constant tradition that hath in all ages gone in the world, about the authors of these

writings. And you may with as much or more reason doubt, that those writings among us, which go under the name of Cicero, or Cæsar, or Seneca, or any other most unquestioned author, were none of theirs, but forged since their times; than you can doubt that the Gospels of St. Matthew, Mark, and John, and Luke's both Gospel and Acts of the Apostles, and St. Paul's Epistles, were not writ by those authors, or in the age they pretend to be. I say, there is a great deal more reason to doubt of that, than there is of this; because we have not only all the proofs of the genuineness of those writings that can be given for any other writings which are the most unquestioned in the world; but this over and above, which is compatible to none but these; namely, that the matter of these writings is of such a nature, that all mankind were concerned to detect the fraud and the forgery of them, if there had been any: but yet they have always passed under the names they bear at this day; nay, and in every age, from the first publishing of them, we have authentic authorities, in a continued succession, to vouch for them.

Well, but supposing these men to be the authors of these writings; yet how can we depend upon the truth of what they have reported?

V. In answer to this, I say, in the fifth place, let any man read them, and then speak from his conscience, whether he does not think that these men were in good earnest, and did really write according to their own inward sense? And yet the matters they wrote were such, as it was not possible they could be deceived about them, because they were all plain matters of fact; things which their eyes and ears were witnesses of. But that is not all: they who

lived in those days, and had full opportunities of examining the truth of what they had written, gave testimony to them; since they built their faith upon the matters of fact they had delivered. If therefore you suppose these writers to be sincere honest men, it is certain that what they recorded concerning our Lord Jesus, and his doctrines, and his actions, must be true. On the other side, if you suppose them to have had designs of imposing upon the world with a false story, you must at the same time suppose a great number of people (of whom there is no ground for such a suspicion) to be perfect fools or madmen, who gave so much credit to all that matter which they related concerning our Saviour, that they laid down their lives to attest the truth of it.

I know nothing to be said against this, unless it be, that though they could not well be supposed to be mistaken in the matters of fact which they relate concerning our Saviour, yet they might in the matter of his doctrines. These they might misrepresent, and consequently their writings ought not to be of that authority with us, as that we should be bound to believe all that they say. But to this I give a very short answer; if we do admit them to be true reporters of matters of fact, we must also of necessity admit them to be true reporters, nay, I say more, infallible reporters of our Saviour's doctrine; so as that their declarations of it must for ever conclude all Christians. And the reason is this: the authors of these writings were either apostles or apostolic men, as has been said before; and it is one of the matters of fact reported in these writings, that our Saviour did so assist these men with his Holy Spirit, that they were enabled faithfully and infallibly to

preach that doctrine to others which he had delivered to them. Now, if we be sure they were inspired in what they preached, we may be as much assured they were inspired in putting what they preached into writing, since it was the same doctrine that they preached and that they wrote; and especially since after it was written it was to remain to all succeeding generations, and to be a rule of men's faith so long as the world should last. And further, we are sure that all the Christians of those days did look upon those writings to have a stamp of divine authority upon them, and distinguished them from all other human compositions. And to evidence this, they made these writings to be the standard of their belief; the measure by which they tried all opinions and doctrines in religion: so that whatever was not found in these scriptures, was not accounted as necessary to salvation; and whatever was found disagreeing from these scriptures was rejected as an innovation, or an error in Christianity; and of this we have sufficient evidence from antiquity.

Well, but how shall we know whether these scriptures be faithfully transmitted down to us? How do we know but that they may have been corrupted since the time they were written, and made to speak different things now from what they did at the first? This is the last question upon this argument; and in answer to it I say, in the sixth place,

VI. If the providence of God, as I told you before, was ever concerned to preserve any writings from being depraved or corrupted, it was certainly more especially concerned to do it as to the writings we are now speaking of, they being of such vast importance to all the generations of mankind. But I do

not leave the matter so : there is evidence of fact as well as reason to be offered in this case.

Let the books of the New Testament, as we now have them, be tried by the severest rules of criticism : let the copies, both ancient and modern, which are extant of them be compared : let the several versions of them likewise that were made in the earliest times be examined : lastly, let all the ecclesiastical writers, from the beginning of Christianity to this day, who have either commented upon them, or proved any doctrine from them, or but occasionally quoted them in their writings, be searched into ; it will appear, by all these ways of trial, that our scriptures are the same at this day that they were at the beginning, without any material difference.

Indeed, considering the multitude of copies that were taken of these books, and the several translations that were made of them into other languages, even shortly after the time they were first published, we cannot imagine it possible that in after-ages any thing could be foisted into them to serve the turn of any party, but the imposture would have been presently discovered. And accordingly we find, that when any attempts of this kind have been made, there were not wanting those who took care to detect and expose them.

I do not, when I say this, deny that there are many differences and various readings to be met with in the ancient copies of these books, occasioned by the negligence or mistakes of transcribers ; nay, and some few passages may be wanting in some copies that are found in others. But then I desire it may be observed, that these differences are of such small moment, that it is of no importance to the Christian

faith which of the readings be right, and which of them be wrong; for they all agree in all the matters which concern either our Saviour's doctrines, or his precepts, or the proofs he gave of his divine mission; and further agreement than this, I think, none needs to desire.

Indeed, if slight and verbal differences in copies be a good argument against the genuineness of a writing, we have no genuine writing of any ancient author at this day; for the same thing has happened to all old books whatsoever, that have been often transcribed: and to suppose that it should be otherwise in the books of the scripture, is to suppose that God ought in every age as immediately and infallibly to guide the pen of every transcriber of them, as he did the minds of their first authors.

To make now a little reflection on what I have said about the scriptures of the New Testament. It is urged by our deists as a very hard thing, that whereas, when the gospel was first preached, men had opportunities of being convinced by their senses of the truth of it, (or at least it is pretended they had such opportunities,) we now are only referred to a book that gives us an account of these matters: why, I desire to know what other way they would have had an account of them but by books? Would they have had our Saviour to come down from heaven every fifty or threescore years, and to preach the same doctrine, and confirm it by the same miracles to the men of that generation, that he once did among the Jews? Yet this must be supposed necessary for him to do, if men cannot otherwise be convinced of the truth of his religion, but by their senses: nay, that

would not be enough, he must not only publish his doctrine, and repeat his miracles to every age, but to every individual man of every age; otherwise all men had not opportunity of being convinced by their senses, and consequently could not, upon reasonable grounds, believe in him. But if this supposition be absurd, as it certainly is, then we must be content (and there is all the reason in the world we should be so) with that sort of evidence for the truth of his gospel, that other matters of fact, done at a great distance of time from us, are capable of; that is to say, authentic witnesses of them at the first; and the testimony of those witnesses faithfully transmitted down to posterity. And how any testimony can be more faithfully transmitted than by the way of writing, let them shew us if they can.

And then, as for the books or writings that we refer you to in this case, we ask no more for the gaining credit to them, than only that it may be seriously considered of what sort they are, and what authority they carry along with them.

We do not send you to Herodotus and Pliny, or such like writers; who, though they were very good authors, yet took a great deal of what they said from uncertain reports.

Much less do we send you to a golden legend, or the lives of the saints, as they have been written of later days by men who took advantage of the ignorance and credulity of the age they lived in, to obtrude what they pleased upon the world.

But we send you to authors who themselves knew, and were witnesses of what they wrote.

Who gave all possible proof of their sincerity and integrity, not only by publicly, in all places, asserting

the truth of what they had written, but some of them also sealing it with their blood.

Who were so assisted with the divine Spirit, that they themselves wrought the same miracles, for the confirmation of Christ's doctrine, that they had recorded him to have done.

And, lastly, who in all succeeding ages were had in such veneration among Christians, that their writings were esteemed the platform and standard of true faith; and upon which they set so high a value, that they would keep them at the peril of their lives. And instances we have of multitudes, who rather chose torments and death, than they would deliver up their Bibles.

Taking now all this together, can any thing like it be said for the truth or the authority of any other book in the world?

VII. But this is not all. I desire, in the seventh and last place, it may be considered, that we do not send you to a bare book for the proof of the Christian religion, how much soever that book may have the marks, not only of a true and genuine, but also of a divine history. But we insist upon a great many other things for the proof of the matters contained in that book, besides the authority of the book itself.

If, indeed, nothing had followed upon Christ's publishing his gospel, and we had never heard more of it or him, save what we might happen to meet with in those old writings; I do not know how far their evidence alone, now at the distance of near seventeen hundred years, would have prevailed with us to embrace his religion: but now, when we see and are convinced that so many remarkable effects ensued

upon his preaching in the world, and still continue visible at this day; which yet cannot be ascribed to any other cause, than to the particular power and providence of God, which was concerned to justify our Saviour and his pretensions to the world: this is certainly a new evidence, and a standing one, both for that book which mentions all these things, and especially for that cause it maintains.

The case of the Christian religion is plainly this: Jesus Christ, a mean person as to his outward circumstances, sets up for a preacher of a new religion; and this, not in the times of ignorance and barbarism, (when an imposture might be supposed more easy to be carried on, and which advantages Mahomet afterwards made use of,) but in the reign of Augustus Cæsar, when learning and arts and sciences were in the most flourishing condition that ever they were known to be.

He chooses a company of very ordinary unlettered men, but very honest men, to be the witnesses of his conversation and doctrine; and these he designs for the spreaders of his religion throughout the world.

He neither makes use of arts nor arms for the gaining disciples to himself; only declares plainly, that he is the person whom God had long before promised to send, and whom he did now send, to publish eternal salvation to all that should believe in him.

The religion which he taught, and which all his followers were to take upon them, was so far from gratifying flesh and blood, that it seemed much better contrived, as the world then stood, for the frightening men from it, than for the alluring proselytes to it.

For there was nothing in it that ministered to any sensual or worldly purposes; nothing that tended to make a man either wise, or rich, or great, or happy, in the sense of this world, but all the quite contrary: he that would be his disciple, must quit all the popular notions about happiness: instead of being thought *wise*, must submit to be counted *a fool for Christ's sake*; instead of getting wealth, or honour, or preferment, must be prepared to part with all these things, if he was already possessed of them; must deny himself, and all his temporal interests; nay, must forsake father and mother, and his own life also, whenever he was called to it. The way to heaven, as he taught it, was by humility and meekness, and contempt of the world and all the glories of it; by patient suffering afflictions and injuries, and an absolute resignation of ourselves to God, to do and suffer whatever was his will. And he himself, as he lived thus, so did he thus go off the stage; being, after three years' preaching this sort of doctrine, hanged up on a cross as an impostor, and that by the vote of his own countrymen.

Where now was the temptation to the generality of men to own this man as a Prophet sent from God to mankind? why, in truth, by what I have yet represented, there was very little: nay, indeed, to any one that considers these beginnings of the gospel, it will be matter of astonishment that any more came of it, and that it did not presently die with the Author of it.

But here was the thing: our Lord, in how poor a condition soever he lived, yet he *spake as never man spake*. He so explained the old scriptures,

which foretold of him; he taught such important truths concerning another life, concerning the nature and providence of God, and his mercy to lost mankind, and the way in which he would be served, and in what sort of things it was that true religion did consist, that he pierced the very souls of those that heard him. There was so much evidence in the truths themselves that he delivered, that no honest virtuously-disposed minds could stand out against them, but must be convinced, in their own consciences, that this, of all that they had ever heard of, was a religion worthiest to come from God, and most accommodated to the spiritual needs of men; nay, and their temporal ones too, supposing that all men would embrace it.

And then the whole tenour of his life was suitable hereunto: for he appeared in all his actions and conversation to be a man of so much candour and goodness, and clearness of spirit; so humble, so just, so prudent, so charitable, so obliging to all mankind; so full of piety and devotion and resignation to God; and, lastly, so free from all suspicion that he carried on any selfish designs, that all these heavenly doctrines came better out of his mouth than if any other had delivered them.

But that which crowned all was this, that throughout the whole stage of his life there was a visible evidence of a divine power and presence going along with him, which shewed itself in a thousand instances of the most glorious miracles that ever were seen or heard of in the world, and that to the amazement of the whole country where he lived.

In this manner, I say, did our Saviour lay the

foundation for a belief of his doctrine to all succeeding generations ; and a solid unshaken foundation it was.

But yet, for all that, if the power of God had stopped here, I do not know what superstructure would ever have been made upon this foundation.

For so it was, that those very men, those honest plain-hearted men, that he had taken into his family to be witnesses of what he did and taught, with a design, as I told you, of sending them abroad to publish all those things throughout the world ; yet, when he came to die, such poor-spirited creatures they proved, that every man of them forsook him.

O sad example of human frailty and inconstancy ! Those men that had the greatest opportunities of knowing him and his doctrine, and had professed the most firm resolutions of adhering to him, yet all forsook him in the hour of danger, and shifted for themselves.

But God Almighty, though he suffered good men to act as men, did not therefore lay aside that great design he had set on foot by our Lord Jesus ; no, nor of accomplishing it by the ministry of these very men.

For he raised up his Son from the dead on the third day, (as our Saviour had before told them he would,) and this put new life and spirit into those persons that had lately abandoned him.

But that was not all. Our Saviour calls them all together, after he was thus risen from the dead. He acquaints them with the work that he had committed to them. He assures them that he will be with them, and those that should succeed them in that

ministry, for ever: not in person, for he was to continue in heaven, to intercede for all believers at the right hand of God; but by the virtue and presence of the Holy Spirit, who was to be his deputy and vicegerent upon earth. This Holy Spirit he would, in a few days, send down upon them, who should effectually furnish and endue them with all powers, and qualities, and abilities needful for the discharge of so great a work as the conversion of the world to his religion was. And after he had told them these things, he visibly, in their presence, ascended up into heaven.

Here now begins Christ's kingdom. He had conquered death before, and now he comes to conquer the Devil and the world. From henceforward you hear of no fear, no pusillanimity, no mean behaviour in any of the apostles. They then go and preach to all the world that gospel which their Master ordered them. No danger frights them; no human learning or philosophy is able to stand before them. The greatest obstacles, the greatest terrors that come in their way, are so far from making them quit the work they had begun, that they rather prove incentives to them to go on in it. They make it their business to gain souls in every place to Jesus Christ. They run about the whole Roman empire, and further than ever that extended. They pretend to no eloquence, no polite learning, no arts of insinuation; but they preach a plain, honest, pious doctrine; but withal such a doctrine, that, as the times then went, a man must expect to bid an everlasting adieu to all the wealth and pleasures and honours of this world, if he once embraced it. They declare to all people the authority they had for the preaching this doc-

trine. They vouch our Lord Jesus Christ as the author of it, who died for the bearing testimony to it, and rose again for its confirmation, and is now King of heaven and earth. And they shewed that they had an authentic commission from heaven for the doing all this, by speaking the language of every country where they came, without ever being taught it; by curing all diseased people that were brought to them; by dispossessing devils; by giving sight to the blind, and making the lame to walk, and restoring dead bodies to life.

All these wonderful things they did all the world over. And what the effects hereof were, was manifest every where, and continues manifest to this day.

The gospel spread like lightning in all places; and wherever it came, pagan idolatry was confounded: till at last the whole Roman empire was converted to the religion of Jesus Christ. Converted it was by men naked and unassisted, without the least encouragement at the first from the secular powers; nay, in contradiction to the severest penalties that the secular powers could contrive or decree to hinder it.

We grant, indeed, that many thousands of brave men did lose their lives in this religious war between our Lord Jesus Christ and the Devil, (who was then the prince of this world,) and did patiently submit to death, that they might assert the truth of our Saviour's cause. But that was Christ's way of vanquishing the Devil; he did thus *break the serpent's head*, while the serpent *bruised his heel*: and he did at last, by this way, effectually break his king-

dom ; as is visible and notorious even from that time to this day.

And now I appeal to every one, whether this, which is matter of fact, and known to all men that look into the histories of time, and of which we, at this day, see and enjoy the happy effects, in having the Christian religion not only received among us, but made a part of our national constitution ; I say, whether this be not a convincing proof, both of the truth of our religion, and likewise of those scriptures from whence we fetch it.

Had not the Christian religion been true, how could these things have ever come to pass, seeing it is utterly unconceivable that, without a divine power, they could be effected ? And sure none can suppose that God would exert his power for the confirming of a falsehood.

And again, had not our scriptures been true likewise, or had they been the fictions of any designing men, how is it possible they should have given us an account of these things so long before they came to pass, and when there was so little appearance of their ever coming to pass ? And yet all that I have now mentioned is plainly there set down, as foretold by our Saviour and his apostles : and not only those things, but a great many other remarkable events are there also foretold, which have since been exactly made good.

I hope, by what hath been said, it doth appear that we, at this day, have sufficient arguments to oblige us to believe and adhere to the religion of Jesus Christ, though we never saw the original proofs he gave of it ; which was the point I was

to make good. For I think I have shewed, that if those proofs were good and conclusive at the first, to them that saw them and were witnesses of them, they are so to us now, who receive them upon their testimony. And as for the difference that may be alleged in point of evidence between a man's seeing a thing and receiving it upon the report of others, all that, I think, by the account I have given, is in a great measure out of doors as to this matter. For the report upon which we receive the gospel being so authentic, so unexceptionable, and likewise so confirmed by matters of fact still visible to us, it amounts to as strong a proof as if we had evidence of sense. And I do in my conscience believe, that there is not a man in this nation now stands out against the religion of Jesus Christ, but who would have done so, if he had lived in the time of our Saviour, and heard him preach the gospel.

As for us who believe, let us persevere in our faith without wavering: our faith is never the worse for not seeing; *blessed are they that have not seen and yet have believed.* And as for those that do not believe, their not seeing will be no excuse for them, if our Saviour may be credited; for it was as well with respect to them that did not see as to them that did, that he pronounced his definitive sentence, when he sent out his apostles to preach his religion: *Go, saith he, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

God give us all grace to consider the things that belong to our everlasting peace; that both all those who now oppose *the truth as it is in Christ Jesus,*

may be converted from the error of their ways ; and that all those who do own and profess it, may adorn the doctrine of God, which he hath called them to, by a pure, holy, and unblameable life ; to the glory of God, and the eternal salvation of their souls, in the day of our Lord Jesus. To whom, &c.

SERMON XIX.

PREACHED AT

THE CORONATION OF QUEEN ANNE, IN THE
ABBEY CHURCH AT WESTMINSTER,

APRIL 23, 1702.

ISAIAH xlix. 23.

*Kings shall be thy nursing fathers, and their queens thy
nursing mothers.*

I AM aware how much time the following solemnity will take up, and therefore I mean to give as little interruption to it as possible; being very sensible, that the shortness of my sermon will be the best recommendation of it. Three things I beg leave to do upon this occasion.

First, To give some account of the promise here made in my text; and what obligation it lays upon princes with relation to their subjects.

Secondly, To congratulate with you and the whole kingdom the happy prospect we have of God's making good this promise to us at this day, in setting her present majesty upon the throne of her ancestors.

Thirdly, To shew what returns of duty, and gratitude, and filial obedience this consideration of the queen's being a *nursing mother* to her people doth call for from us and all other her subjects.

I begin with the first.

This chapter, out of which I have taken my text, hath always been understood to be, and it certainly is, a prophecy of our Lord Jesus Christ, and of the propagation of his religion, and the spreading of his church throughout the world: and it teacheth us, that though the beginnings of this religion, this church of Christ, were very small and inconsiderable, yet in due time a vast number of nations and people should be brought in to it: so that kings and queens should submit their sceptres to that of Jesus Christ, and become *nursing fathers* and *nursing mothers* to his church and people.

As for the fulfilling of this promise, especially among us of this nation, I shall say something by and by. That which I now desire to take notice of is, the terms by which the relation between Christian princes and their people is here expressed, *nursing fathers* and *nursing mothers*.

Let us take these terms in what sense we will, whether for natural parents, or for those that supply the place of parents in the taking care of children, that is to say, guardians or nurses; yet the relation in both these notions doth imply a wonderful trust reposed in princes, and a wonderful care, and solicitude, and tenderness required of them on the behalf of their subjects.

Kings shall be thy nursing fathers, and queens thy nursing mothers. O, if all Christian princes considered this, and looked upon themselves as placed by God on their thrones for the making good this office and character, with what a zeal would it inspire them for their people's good!

They would then look upon the whole kingdom as their own family, and concern themselves as much

for the welfare of their subjects as parents do for their children, or guardians for their pupils.

It would be impossible, upon this supposition, that ever they should make their own interests distinct or separate from those of their people. How great soever their powers or prerogatives were, yet they would never think them well employed, but when the public good was promoted by them. Nor could they propose any other end to themselves in their government, but to defend those under their charge from all insults from abroad, and to maintain them in peace at home, and to make every soul of them as happy as their condition will bear.

And for the doing of this they would think themselves obliged, above all things, to take care of the church of God; remembering that it is chiefly with respect to that that they have the charge of being *nursing fathers* and *nursing mothers*. As such, therefore, they would make it their business to maintain and defend the true religion; to encourage piety and virtue; to oppose and discountenance all atheism and infidelity, all heresies and schisms, and all vice, and wickedness, and impiety, of what nature soever. They would use their utmost endeavour to make all their subjects good men and good Christians, as knowing that it is impossible for them to be happy, even in this world, without being so.

And in order to this, they would be sure, in their own persons, to set good examples to their subjects of piety and devotion, of temperance and moderation, and all other virtues. And they would likewise take care, as much as in them lay, that all that are about them did the like.

They would be continually thinking of that Psalm

of David, which he composed upon his being advanced to the kingdom of Israel, and wherein he declares the rules he resolved to observe in his government: it is the hundred and first Psalm; *I will sing, saith he, of mercy and judgment: unto thee, O Lord, will I sing. O let me have understanding in the way of godliness. When wilt thou come unto me? I will walk in my house with a perfect heart. I will take no wicked thing in hand: I hate the works of the unfaithful; no such shall cleave unto me. A froward heart shall depart from me: I will not know a wicked person.—My eyes look upon such as are faithful in the land, that they may dwell with me: whoso leadeth a godly life, he shall be my servant.—I shall soon destroy all the ungodly that are in the land; that I may root out all wicked doers from the city of the Lord.*

And as such *nursing fathers* and *nursing mothers* as we are speaking of would thus concern themselves for God and his religion, and the spiritual interests of their people; so no less solicitous would they be to secure and promote their temporal peace and happiness. And accordingly they would think themselves obliged, as much as they could, to look into the affairs of the kingdom with their own eyes; and to see that all the magistrates under them did their duty in their respective stations and offices. They would take care not to suffer their favourites to encroach upon them, nor ever to make use of their credit with the prince for the oppressing the meanest of the people. But they would provide that impartial justice should be administered to all their subjects, but yet such justice as is tempered with mercy; remembering what God hath told them in

the scriptures, that *their thrones shall be upholden by mercy*, Prov. xx. 28.

In a word, as the ends they proposed to themselves in their government would be the good of their people, so the measures they pitched upon for the administration of it would be accordingly. That is to say, in such a constitution as ours, where the people have their fixed rights, and liberties, and properties, the standing laws of the kingdom would always be the rule of their actions. Nor would they either violate those laws themselves, nor give any dispensation or even encouragement to others to do it.

O how happy is that people that have such princes to reign over them! They are out of all fears of despotic or arbitrary proceedings. Indeed, *arbitrariness* is a word fit for none but God; for all his creatures are under laws, by which they must be governed. And yet I think it is an affront to God to say, that even he himself ever acts arbitrarily, in the sense we commonly use that word.

God doth, indeed, whatsoever pleaseth him, both in heaven and in earth, Ps. cxxxv. 6. But then that pleasure of his is always governed by the eternal laws of wisdom, and righteousness, and goodness, which are essential to his own mind.

We may likewise truly say, that God doth all things, both in heaven and in earth, for his own glory; but then that glory doth only consist in the manifestation of his excellencies and perfections to his creatures, and doing them the greatest good they are capable of.

Now such a glory as this it is allowable to every man in his sphere to be ambitious of, but princes

ought to be so above all others: for by this they truly imitate God, and make good their character of being his representatives upon earth; a sort of gods among men, as the scripture often calls them. And by governing after this way, they render themselves truly glorious, in being esteemed, and loved, and honoured while they live, and transmitting their memories, with a grateful odour to all succeeding generations.

But for the most absolute princes upon earth to use their power for the oppressing or doing hurt to the meanest of mankind; or to think of advancing their glory by any other methods than by doing all the good they can to all the world, and especially to their own subjects; this is being arbitrary in a wicked sense, and gives such a notion of glory as was not known among the creatures of God till the revolt of the fallen angels, from whom some of the corrupted mass of mankind, by their instigation, have since taken it.

But I proceed to my second point; to speak something of the fulfilling of this prophecy in my text, of God's raising up kings and queens to be our *nursing fathers* and *nursing mothers*.

And, blessed be God, this promise hath for many ages, from time to time, been made good to abundance of nations and people: but to none more amply, more signally, than to us of this kingdom.

As the Christian faith was planted here as early almost as in any nation, (for it was planted here in the time of the apostles, and probably by one of them,) so if we may believe our histories, it was this country of ours to which God vouchsafed the honour of having the first Christian king in Europe,

(king Lucius,) and consequently the first *nursing father*; and likewise the honour of giving birth to that emperor (Constantine) who was the first *nursing father* to all Christendom; so early was this promise of God to his church fulfilled among us.

It is not likewise a little to the honour of our nation, nor a little argument of God's care over us, that when the liberties of all Christian kings and people were invaded and oppressed by the papal usurpations, and Christianity itself was corrupted by superstition and idolatry: it was an English king that first threw off the foreign yoke; and it was an English king also that first began the reformation of religion.

But the honour of perfecting that great work was reserved for a queen. You all know whom I mean, the immortal Elizabeth, whose name will be precious, not only in this nation, but in all the reformed countries of Europe, as long as time shall last.

Her reign alone will let us see, that it was not without great reason that in my text queens are joined as equal sharers with kings in making up the blessing which is here promised to God's people.

And such another queen we trust God has now given us.

We ought indeed to admire God's goodness to us: often have we provoked him by our manifold sins and impieties; and often hath he punished us for them: but yet in his judgments he hath always remembered mercy. When we have been in our greatest distresses, he hath always raised up deliverers to us.

Even then, when our constitution was not long

since (not so long since but that many here present may remember it) quite subverted by factions at home; yet in a little time did he restore our lawful king, and with him our church and laws and liberties.

And when, upon his death, all of them were again in danger by a faction from another quarter, and we had no prospect but of sinking under the calamity; yet then he raised up our late king and queen, of glorious memory, to rescue us from our dangers, and to secure us in the possession of all that was dear and valuable to us.

So that, blessed be God, we still continue upon the same bottom we were; we have still the same religion, the same church, the same government; we still enjoy the same rights and liberties and properties that ever we did. O may they for ever be continued to us and our posterity! And we hope in God's mercy that they will.

For though it hath pleased him to deprive us of these two great blessings, by taking to himself, first our incomparable queen, and now lately our king, who was the great support, not only of these kingdoms, but of all Europe; yet such is his goodness, that he hath preserved to us another branch of the same royal stock to repair our losses. *Ramo uno avulso non deficit alter Aureus.*

A sister of our never-to-be-forgotten queen is yet left us: of whom, if we may make presages, either from the long experience we have had of her many personal virtues, expressed in a more private condition, and particularly her firmness to the English church, and English interest, in the most difficult times:

Or from the instances she has already given, since her accession to the throne :

Of her zeal for the supporting of the common cause of Europe against the exorbitant power of France :

Of her tender love to her people, expressed in such a donative as is hardly to be paralleled by any thing heretofore seen in this kingdom :

Of her concern for our religion, our laws, our liberties ; for the continuance of the crown in the protestant line ; for the government in church and state, as by law established : all which she has assured us in her gracious declaration, and from the throne, are as dear to her as any person whatsoever ; and that no pains or diligence shall ever be wanting on her part to preserve and maintain them :

Lastly, of her solemn resolution (declared in her proclamation) to discountenance and punish all manner of vice and profaneness and immorality in all persons, of whatsoever degree or quality ; and particularly in such as are employed near her royal person ; and that, for the greater encouragement of religion and morality, she will, upon all occasions, distinguish persons of piety and virtue by marks of her royal favour.

I say, if we may draw good omens from those former experiences of her majesty's life, and from these auspicious beginnings of her reign, there is just reason for us all to congratulate with the whole kingdom the happy prospect we have, that God, in setting her upon the throne, hath again fulfilled his promise in my text ; hath given us, in her, another *nursing mother* to his church and people ; and one

who will make good that character in all the instances I have before mentioned.

What have we now to do, but to thank God heartily for all the repeated instances of his favour to us, and particularly this last one; and to pray earnestly for her majesty, that her following reign may be suitable to these happy beginnings.

But, in order to these prayers being effectual, there is something required of us, which is fit here to be mentioned, as being a natural application of what I have already said.

And that is, that we take care not to hinder or obstruct the happy effects of her majesty's gracious intentions to her people by any unbecoming carriage of ours: but always bear in mind what returns of duty, and gratitude, and filial obedience, this consideration of the queen's being a *nursing mother* to her people doth call for from us and all other her subjects.

This is the third and last thing I proposed to speak to; but for fear of being too long, I shall but just touch upon it.

If all subjects did seriously consider this relation between their princes and them, they would think themselves obliged to bear the same love and affection, to pay the same honour and reverence and obedience to their *nursing fathers* and *nursing mothers*, as they do to their natural parents.

They would endeavour to make their reigns as easy as was possible, by contributing, every man in his sphere, what assistance they could to their prince, for the promoting the common good.

They would make it their study to live in as

much peace and unity with their fellow subjects, as if they dwelt together in one family.

They would have no interests separate from the commonwealth; nor would they, for the advancing themselves, ever seek the ruin of others.

They would not, for difference in opinion about the methods of the public conduct, break out into parties and factions; much less, in case of such divisions, would they sacrifice the peace of the kingdom to their own private resentments, and mingle heaven and earth for the supporting of a side.

They would seriously remember the caution which St. Paul hath given us, and which indeed concerns every one of this nation, but especially those that are concerned in the public management, often to think of: *If, saith he, ye bite and devour one another, have a care that ye be not consumed one of another*, Gal. v. 15. Nothing can ever so much endanger this kingdom as our own divisions; and if ever we be ruined, in all probability it is these will be the cause of it.

It is one very good omen (among the rest that I have mentioned) of her majesty's happy reign, that no prince ever came to the throne with a more general satisfaction, and with more good wishes of the people.

And it must be said, to the honour of this parliament, that never any parliament gave more extraordinary testimonies of their sincere affection, and duty, and kindness to their prince, than this parliament hath given to the queen.

O may this good understanding, these mutual endearments between the queen and her people, for ever continue! and abhorred be the memory of that

man, that makes the first step towards the breaking of them !

Then shall we be happy ; as happy as the vicissitudes of this world will allow us to be : and as the queen will rejoice in her people, so it will be her people's daily prayer, that God would long, long preserve queen Anne.

SERMON XX.

PREACHED BEFORE

THE QUEEN AT ST. JAMES'S CHAPEL, ON ASH-
WEDNESDAY, FEBRUARY 10, 170²/₃.

HEBREWS ii. 3.

How shall we escape, if we neglect so great salvation?

TO shew the meaning of this text, and the use we are to put it to, there needs no more to be done than to inquire what is here meant by *salvation*; and then, secondly, upon what occasion these words come in, and what was the apostle's design in them.

As to the first, *salvation*, in its general sense, imports any great deliverance from evil or danger: thus God's conducting the Israelites through the Red sea, and drowning the Egyptians, is called *God's salvation*, Exod. xiv. 13: thus the deliverance of the Israelites out of the hands of the Philistines is called *a great salvation*, 1 Sam. xiv. 45. And indeed this is the usual sense of the word throughout the Old Testament. But now, because the greatest of all evils and dangers which mankind are obnoxious to are those that are occasioned by their sins, therefore is the word *salvation*, by way of eminence, appropriated to that deliverance which our Lord Jesus Christ wrought for mankind from their sins and the punishment of them. So that our *salvation*, in the New Testament sense, is the same

thing with our *redemption* by Christ Jesus: Christ came to be our Saviour, and that redemption he wrought for us is our salvation. And as many parts or branches as there go to the making up that redemption, so many parts and branches there go to the making up our salvation.

This now is that *salvation* my text speaks of, only with this difference; that by an usual figure the apostle here puts *salvation* for the doctrine of salvation, or that gospel of Christ which tenders this salvation to mankind; as appears by what follows in the verse; *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?* Now what salvation could that be, which was *first spoken by our Lord*, and *confirmed* by the apostles *that heard him*, but the doctrine, or the gospel, of this salvation which they preached?

As for the other thing, the connection of this text with what goes before, and the design that is here pursued, it lies thus: the apostle begins this chapter with an exhortation, by way of inference from his former discourse; *We ought therefore, saith he, to give the more earnest heed to the things we have heard*, (that is, the doctrine of the gospel he had been recommending to them,) *lest at any time we let them slip*. In the next verse he gives a reason why they ought to be so regardful of these things; *Because, says he, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the*

Lord, &c.? that is to say, If the old law, the law of Moses, which was delivered only by angels, was of so great authority, that God would not permit any wilful transgression of it to go without a severe punishment; how shall we escape, if we neglect or despise the new law of the gospel; the doctrine of so great a salvation as is delivered to us by no less a person than the Son of God, and confirmed to us by his apostles, who were witnesses of what he did and taught?

The text then, you see, is brought in as a motive or argument to enforce the apostle's exhortation in the beginning of the chapter. And I do not know how I can better serve the ends of this day's meeting, than by making use of it to the same purpose.

My business, at this time, is to call upon all that hear me, to employ this present season that we are now entering upon in the examining the state of their souls, and repenting of their sins past, and turning to God with all their hearts, by seriously applying themselves to the work of religion, if they have hitherto neglected it; and all this in order to the attaining those benefits, that salvation which is made over to all true penitents, by the gospel of Jesus Christ. Now what better method can I use to prevail upon any of you to put this in practice, than by endeavouring to convince you of your utter inexcusableness, and the impossibility of your escaping, if you do not? and further, what better argument can I pitch upon for the convincing you of this inexcusableness, this impossibility of your escaping, than that which here the apostle lays so much weight upon; namely, the greatness of that salvation which you despise so long as you continue in

a state of impenitence? *How shall we escape, saith he, if we neglect so great salvation?* This single point, when put into a true light, carries in it so many obligations and engagements to make us all forsake our sinful courses, and to lead holy and religious lives, that where it is duly considered it can hardly fail of producing that effect. This point, therefore, I beg leave at this time to insist upon, and to apply it, with all the plainness and earnestness I can, to the aforesaid purposes.

Now the greatness of this salvation which the gospel tenders to us, I shall here consider in these two particulars: first, the greatness of the blessings contained in it; secondly, the greatness of the encouragements we have to set about it. Upon both which accounts it will appear that we are infinitely inexcusable so long as we continue to neglect it.

I begin with the first head, the greatness of the salvation itself, which our Lord Jesus has made over to us, or the great blessings it containeth in it. In which respect we have just reason to cry out, *How shall we escape, if we neglect so great a salvation?*

The salvation of Christ is not like that of Moses, or Joshua, or Gideon; a temporary, secular one; a delivering of us out of the slavery of Egypt; or a putting us into a peaceable possession of a land *flowing with milk and honey*; or a saving us from the invasions and oppressions of our enemies; though these are *great salvations*, and are celebrated as such in the Old Testament; and it is a salvation of this nature that the Jews do yet expect from their Messiah; but it is a thing infinitely greater and more desirable.

The salvation which Christ purchased, and the gospel tenders to every creature, is a comprehension of the richest blessings that God can bestow, and a deliverance from the greatest evils that mankind can suffer. It contains in it all that can make the nature of man perfect, or the state of his life happy; and frees him from all that either doth or can render his condition miserable. Indeed the blessings of it are great beyond all imagination; *Eye hath not seen, nor ear heard, neither did enter into the heart of man, the things which God hath prepared for them that love him*, 1 Cor. ii. 9.

For, in the first place, to be saved, as Christ came to save all the world, is to have all our sins forgiven; all our numberless iniquities and transgressions blotted out; all those heavy loads of guilt which oppressed our souls, and might even justly sink them into desperation, quite removed from our minds.

It is to be reconciled to God, and restored to his favour and friendship; so that he shall be no longer *a consuming fire*, no longer an angry, terrible, revenging God, but a most kind, compassionate, and tender-hearted Father to us.

It is to be at peace with him and at peace with our own consciences; and to have a title to his peculiar love, and care, and protection, all the days of our lives.

Again, secondly, to be saved as Christ came to save the world, is to be rescued from the cruelest bondage of our cruelest enemies; from the dominion of sin and the tyranny of the Devil.

It is to be translated out of the power of darkness into the kingdom of our dear Lord; so that *sin*

shall reign no longer in our mortal bodies, but we shall serve God in the newness of the spirit.

It is to be asserted into a state of true freedom and liberty; so that we shall be no longer under the control of blind passions, or be hurried on by our impetuous lusts to do those things which our own reason doth condemn; but be in such a condition that we can dispose of ourselves according to our own desires, and our desires shall be always such as are fit and becoming a reasonable nature.

It is to have a new principle of life infused into us; by the means of which we shall not only live up to the perfection of the human nature, but be made partakers of the divine.

It is to become the temples of the Holy Spirit; to have him as a perpetual guest and lodger in our hearts; whose holy fire will consume all our dross and impurity; whose comfortable influences will always cheer and refresh us; and whose wise counsels will always advise, direct, and govern us.

In a word, it is to live like God, to be transformed into his image, and to be made like unto him in wisdom, and righteousness, and purity, and all other perfections which the nature of man is capable of.

Furthermore, in the third place, to be saved, as Christ came to save us, is to be delivered from the wrath to come; from that dreadful vengeance which shall one day overtake all the world.

When the heavens shall pass away with a crackling noise of fire, and the elements shall melt with fervent heat, the earth also and all the works that are therein shall be burnt up, 2 Pet. iii. 10.

When the Lord shall descend from heaven with

a mighty shout, with ten thousands of his angels, (1 Thess. iv. 16.) to take vengeance in flaming fire (2 Thess. i. 8.) upon all ungodly men, for all the ungodly deeds which they have unrighteously committed, (Jude 15.)

When all men, both small and great, dead and living, shall be summoned to appear before a dreadful and impartial tribunal, and give an account of all their actions.

When the greatest and the most prosperous sinners that the sun ever shone upon shall tremble, and sneak, and be confounded; and should think themselves happy if they could hide themselves in the *dens of the mountains*; when they shall say to the rocks, *Fall on us, and cover us from the face of him that sitteth upon the throne, and from the wrath of the Lamb*, whose salvation we have despised.

I say, from this dreadful day of wrath, and all those amazing terrors that do attend it; and which are but the due portion of them that do evil, doth Christ's salvation, and his only, set us free.

But neither is this the greatest blessing that is contained in this salvation. For, in the last place, to be saved as Christ came to save the world, is, after a holy, and a heavenly, and in some measure a happy life in this world, to be translated into a state of endless happiness in another world.

Never to die any more; never to suffer the uneasiness and infirmities of an earthly body any more; never to know pain or sickness, grief and sorrow, labour and weariness, disquiet or vexation any more: but to live in perfect ease and peace; in perfect freedom and liberty; in a perfect enjoyment of our-

selves, and the greatest good we can be partakers of, and that in the most perfect way, for ever and ever.

It is to have our bodies, that slept in the dust, raised again, reunited to our souls: but no longer gross, earthly, corruptible bodies; but spiritual, heavenly, immortal ones; *fashioned like unto Christ's glorious body*, in the which he now sits at the right hand of God.

It is to live in the city of the great King, the heavenly Jerusalem; a country of perpetual light and bliss, where the glory of the Lord doth fill the place; and where every object that presents itself adds a new beauty, and contributes to the increase of the delight.

It is to spend an eternity in the most noble and agreeable employments; in viewing and contemplating the wonderful works of God; in admiring the wise contrivances of his providence in all ages; in adoring his infinite love to the sons of men; in reflecting upon our own inexpressible happiness, that ariseth from his communications to us; and in singing everlasting hymns of praise, and joy, and triumph to God, and our Lord Jesus, upon account of all these things.

It is to dwell for ever in a place where there are no objects of pity or compassion, of anger or envy, of hatred or distrust. Every person there being as happy as he desires; and all increasing the happiness of one another, by their mutual kindnesses and endearments.

It is to converse with the most delightful company in the world; to be restored to the society of all our dear friends and relations that died in the faith of Christ; and to have an acquaintance with all the

great souls whose illustrious virtues and achievements made them famous in their generations.

Lastly, it is to be with Jesus Christ, and to behold his glory; and to live for ever in seeing and enjoying the great God, *in whose presence is the fulness of joy, and at whose right hand there are pleasures for evermore.*

This is the *salvation* which Christ hath purchased for us; this is the *salvation* which is offered to all mankind in the gospel: and now have we not great reason to cry out with the apostle, *How shall we escape, if we neglect so great salvation!*

Can any thing be said in excuse for such a wretch, as being convicted of grievous crimes, and thereupon justly sentenced to suffer death for them; yet through the powerful intercession of the prince with his father, hath not only a pardon offered him, but preferment, and honour, and the favour of his sovereign; doth yet nevertheless stand out against these overtures, and despiseth these undeserved bounties, and chooseth rather to die miserably than to live happily? I say, what can be said in excuse for such an unaccountable madness as this? who can pity such a stupid fool, that will thus, against all sense and reason, undo himself?

Why, brethren, this is just our case. In as bad a condition are all of us, by reason of our offences against Heaven, as this condemned malefactor; or rather in a much worse: for the worst of his punishment is but temporal death; but spiritual death, and all the horrid consequences thereof, are the deserved wages, the just recompense of our transgressions.

But so infinitely kind is our God to us, that through

the mediation of his Son Jesus, he his willing not to take these advantages against us ; nay, he offers a pardon of all our sins ; nay, not only so, but he offers his love, his friendship, his favour, which is *better than life itself*. He offers to advance us into the nearest relation with himself ; to be *the children of the Most High* ; to be *the brethren* of our Lord Jesus ; to be *kings and priests* with his own Son ; and *heirs* together with him of an *eternal inheritance in the heavens, of a crown of glory that fadeth not away*.

Is it not now the extremest stupidity in the world not to close with these gracious tenders ? to be so in love with sin and misery, to be so fond of chains and darkness, as to despise these unspeakable blessings which Heaven holds forth to us ?

O blessed God ! that thou shouldest be so rich in mercy, so abundant in kindness and love, as to propose the most inestimable treasures of thy grace and favour to the acceptance of every human creature ; and that yet most of us should be so foolish, or so wretched, as to take little notice of them !

But we, shallow things as we are, are bewitched with this present world. A few painted bubbles do so hold our eyes, that we cannot look up to those glorious unvaluable gems that are so fairly presented before us.

O the base, degenerate spirits of mankind ! that they should be contented to lead the life of brutes, (and it would be well if they could die like them too,) when it is in their power to live like angels, and God himself !

That they should with patience endure the vassalage of the Devil, and a thousand lusts as impure

and tyrannical as he, when they may enjoy the most *glorious liberty of the sons of God!*

That they should choose to spend their days in vanity and emptiness, in folly and misery, in fanciful satisfactions, but in real care and sorrow; and after all this reap nothing but anguish, and woe, and confusion for ever; when they may both live happily here, (God even in this world requiting them for all the pains and trouble they undergo for his sake,) and in the world to come be the noblest, the most glorious beings that words can express, or the mind of man conceive of.

O, if we would sit down, and give ourselves leave calmly to ponder these things, how would it be possible for us to lead such lives as many of us do? how would it be possible for us to live loosely and carelessly without God, without any sense of religion, wholly minding the gratification of our brutish or our worldly inclinations? These arguments are of such force, that it is hard for human nature to stand out against them, if they be vigorously applied to the mind.

If we did heartily believe, and seriously consider what the present life is, and what will come after; if we did sedately weigh the infinite disproportion between a moment and eternity; and what a very trifle even the greatest businesses, the greatest enjoyments, and the greatest sufferings in this world, must needs be thought in comparison with the *eternal weight of glory*, or that *everlasting shame and confusion of face* that will be hereafter:

I say, if we did in good earnest attend to these things, we could scarce avoid the finding a strange and speedy alteration in ourselves: we should per-

ceive new thoughts, new desires, new designs and resolutions to arise in our minds.

We should, with the greatest passion cry out, Let us be happy in the next world, and then let what will become of us in this! Deal with us here, O Lord, as thou pleasest, scourge us, afflict us, punish us, dispose us into what circumstances thou wilt; let us but reign with Christ hereafter, and we have enough.

Were our minds once seriously affected with these things, all the great, and the rich, and the gay things of this world, which usually carry such magic in them, would look so contemptibly, as that we should be amazed at ourselves ever to have had so little judgment as once to have put the question, whether for their sakes we should lose our innocence, and the peace of our mind, and forfeit our title to the favour of God?

O, with what noble thoughts and resolutions would the hopes of living for ever with our Lord Jesus in his glory inspire us! how regular would it make us in all our conversation! how diligent in the mortification of our lusts and evil habits! how strict and solemn in the exercise of devotion! how serious and constant in the profession of Christ's religion! and how solicitous above all things to keep a good conscience, and to do nothing inconsistent with our duty, for the serving any ends whatsoever!

But I have dwelt too long upon this head: I pass on to the other general point which I mentioned, touching the greatness of this salvation; and which will still further extremely aggravate our neglect of it: and that is, the greatness of the encouragement we have given us to set about it. In this re-

spect also we have reason to cry out, *How shall we escape, if we neglect so great salvation !*

Now, under this head, of the encouragements that God hath given every Christian to apply himself to obtaining this salvation, I shall insist on these three particulars :

First, The easiness of the terms upon which he offers it.

Secondly, His readiness to accept even the greatest sinners that will set themselves about it.

Thirdly, The great assistances he doth afford for the obtaining of it. Of each of these very briefly.

And first of all, let us put the text thus : *How shall we escape, if we neglect so great salvation, which may be had upon such easy terms ?*

It is true, God, when he proposes salvation to us in the gospel, dealeth with us as a master doth with his servants ; we must do some work before we have our wages : if, indeed, salvation can in any sense be called wages, and not rather the gratuitous bounty of God ; since there is no proportion at all between the work we do, and the reward we receive for that work. But some work we must do, and therefore we are bid to *work out our salvation* : some services are to be performed on our parts, otherwise we are not to expect to *enter into our Master's joy*.

But then, so infinitely kind a Master we have, and so noble, so rational, so ingenuous a service he hath put upon us, that the very easiness of his terms will be one of the blackest aggravations of our baseness and inexcusable guilt in refusing his salvation.

If the conditions that God requireth of us had been such as are represented in the sixth of Micah,

where the prophet brings in a man speaking after this manner; *Wherewith shall I come before the Lord, and bow myself before the most high God? Will the Lord be pleased with thousands of rams, or ten thousand rivers of oil? Or shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?* I say, if the terms of recommending ourselves to God had been such as these, we had had some reason to complain of the severity of them; and consequently some excuse for our not being so forward to set upon that salvation which was promised upon them: they being neither good in themselves, nor practicable to the most. For at this rate, none but very rich, or very cruel, hardhearted men could be supposed to go to heaven.

But when, as the prophet goes on, God hath commanded us only *those things that are good; and what doth the Lord require of us, but to do justly, to love mercy, and to walk humbly with our God?* I say, since this is our case, what excuse can be made for that man that will not purchase everlasting salvation at so easy a price as this?

Certain it is, that the terms of our future happiness, as they are proposed by our Saviour, are made up of duties, which are of themselves so agreeable to the make and frame of our nature; do so highly tend to the improvement and perfection of our faculties; nay, and are so needful to our happiness and well-being in this world; that we must of necessity, if we would not be miserable, have imposed them as a law upon ourselves, though God had not obliged us to them. And can it be accounted hard usage in God to promise eternal rewards to the

doing of those things which we should have thought reasonable to be done, though no such rewards had been promised?

Are we not very hardly dealt with, think you, to have all the glories of heaven offered to us upon such conditions as these: that we will live up to the dignity of our natures; that we will lead the life of men, and not of brute creatures; and that we will endeavour in this world to make our being as happy as we can, by the practice of virtue and righteousness. And yet these are the terms upon which God hath offered salvation to mankind in the gospel. O wonderful severity! O heavy burdens, not to be endured upon our shoulders!

What shall we say to the perverseness of sensual men? The greatest pleasures that are to be had on earth are so terrible to them, that for their sakes they dare not cast a look towards the happiness of heaven. Such self-denying creatures they are, that rather than be as happy as is possible in this world, they will venture eternal misery in the world to come.

How is it possible to lay a surer foundation for ease and peace, and the enjoyment of ourselves in all states and conditions of life, than to have a hearty sense of God's presence and goodness? to love him, who is the most lovely object in the world; to believe his revelations, who is truth itself; to depend upon him in all our necessities, and to rejoice continually in the expressions of his kindness and bounty to us: to procure to ourselves as many friends, and as few enemies as is possible, by being true, and faithful, and just in our dealings, and exercising meekness, and charity, and kindness, and

forgiveness to all men : to live in a sober and moderate use of all the good things of this life ; to keep our passions and appetites within such bounds, as shall neither disturb our health, nor our understandings, nor the ease and quiet of our minds. In a word, to govern ourselves, and all our actions, by the laws of the best and most perfect reason.

What, I say, can be more natural, or more delightful ? or what can more contribute to a comfortable and happy life in this world, than the practice of these things ? And yet these are the dreadful burdens that Christ has laid upon us : these are the terrible bugbears that fright us from endeavouring after that everlasting salvation which he offers to us in the gospel.

I know it will be said, that repentance and mortification, and disengaging ourselves from vicious habits, which is necessary to be done in order to salvation, are not such delightful things, but are very uneasy and troublesome. I answer, so is physic very troublesome and uneasy to a sick man ; but when it has performed its effects, then health and joy succeed in the place of it.

But, besides, as the hardship of these duties lasts but a very little while, so even during the time it doth last, a man's life is much more easy and comfortable, than while he lived a slave to his lusts, and was perpetually haunted with an evil conscience. And this every man in the world, that ever tried, must needs acknowledge ; religion, even when its severities are the greatest, (which is at the entrance of it,) yet yields more peace, and happiness, and satisfaction, than a life that is led without it.

So that, upon the consideration of the whole mat-

ter, the terms upon which Christ hath promised this *great salvation* must be acknowledged so highly reasonable, so extremely easy, that there will be no pretence of excuse left for that man, no possibility of his escaping, that doth neglect it.

Especially, if we add to this, in the second place, the universality with which it is offered.

It is tendered most seriously and affectionately to all sorts of men : none are excluded ; no, not the greatest sinners. How bad soever our lives have formerly been ; how much soever our consciences are oppressed with the guilt of sin ; yet, if we will close with our Saviour's terms, (and very easy ones you see they are,) he is ready to bestow his salvation upon us. This also is another consideration, which as it gives us the greatest encouragement to set about this work, so it will make us appear still more inexcusable and unpitiable if we do not. How shall we escape, if we neglect a salvation which is tendered so freely, so unreservedly to all sinners, (even the greatest,) without exception ?

It is a sense of guilt that oftentimes makes men more guilty. It is despair of mercy that often stops up the way to amendment, and carries men on to still more wicked and desperate courses : but to have hopes, nay, to have assurance of forgiveness and mercy, must needs sure have quite other effects.

For the great God to proclaim his general pardon to all his rebellious creatures ; nay, not only so, but to entreat them, to beseech them to accept of it, promising withal his favour and eternal life if they do ; sure this kind usage is able to melt any inge-

nuous mind into the most willing and hearty submissions; sure he must be a strange kind of creature, that is not won by so much goodness, to lay aside his enmity against Heaven, and reconcile himself, to his God, shall I say? or to his tender-hearted Father?

O, my brethren! to consider the strange, surprising, unexpected mercy that is made over to sinners in the gospel; how ought it to affect us! how ought it to arouse the most stupid, insensible mortals, and inflame them with a desire of returning to their gracious God, from whom they have so long wandered in the mazes of folly and sin!

It is not only the righteous and innocent that shall have benefit by the blood of Christ; those that through a good education and a virtuous disposition have in a great measure *escaped the pollutions of the world*, and have all their lives long given up themselves to the service of Jesus Christ; I say, it is not to these only that the mercies of the gospel are extended, (though, of all others, these are the most happy people,) but the gate is open even to the prodigal children, those that have wasted all their Father's substance in lewdness and riotous living; even these the Father is ready to receive with open arms, if they can but have the heart to return to him.

O hearken to this, and consider it, all you (if there be any such persons here) that have hitherto lived loosely and carelessly! that have never minded God and his religion, but have pursued a course of vice, and sensuality, and wickedness, all your lives long; that have given the reins to your brutish

passions and appetites, and have, with a high hand, affronted and provoked the Majesty of heaven and earth by your repeated transgressions.

Yet, as bad as you are, as loudly as your sins do cry to Heaven for vengeance, your case is not desperate, if you can repent.

Desperate, did I say? the gate of mercy is open to you, the great God waits for you, and is ready to receive and embrace you.

Christ Jesus shed his blood for you, even for you; and begs and entreats you to come and partake of the benefits thereof.

The angels of God do wish for your conversion, and there will be *joy in heaven* at the news of it.

And all this we that are the ministers of Christ's gospel have authority from him to publish and declare to you; and therefore *we do beseech you, in Christ's stead, that you would be reconciled unto God.*

It is not yet too late; you may yet be everlastingly happy, if you will consider and turn: Christ yet offers you his salvation. The Lord himself speaks to you; *Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well.* And then, *though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,* Isa. i. 16. 18.

O, my brethren! having these kind invitations, having these reviving hopes, these assurances of God's mercy, why should any of us be wicked any longer? why should we go on a step further towards our own undoing? why should we not presently break loose from our sins, and go whither our

gracious God so lovingly calls us, to his mercy, to his favour, to our own everlasting salvation?

But if, after all these astonishing overtures of grace and goodness, you still harden your hearts, and *neglect this great salvation*, be you yourselves judges whether you shall deserve any favour, any pity or compassion, when you come most to need it, and when in the anguish of your souls you bitterly cry out for it.

O! it will be a stinging consideration one day to think of the greatness of that mercy that you do now reject; to think how often *God called you, but you refused*; how often *he stretched forth his hand*, to have kept you from that destruction you were so eagerly pursuing, but *you did not regard him*; how often *he would have gathered you to him, as a hen gathereth her chickens under her wings, but ye would not*.

Then will you sadly wish that you had, *in this your day, understood the things that belong to your peace*; but it will be too late, they will then *be hid from your eyes*.

But, thirdly and lastly, to conclude: our neglect of Christ's salvation will still appear more criminal and inexcusable, if we consider the encouragement we have to set about it, upon account of the great assistances that God is ready to afford us for the obtaining of it.

It is natural for men, when they are beaten out of other excuses, to fetch apologies for their neglect or slothfulness in any business that is pressed upon them, from the greatness of the work, and their own want of strength and ability to go through it. And here it is that the sensual and careless among

us, notwithstanding what has been hitherto represented, will be apt to take refuge.

Though heaven, say they, be a glorious place, and the way to it plainly enough described, yet it is a very long journey, and we must expect to meet with many difficulties in it. Whatever you talk of the reasonableness and the easiness of that course of life that leads to it, yet we find, by our own trials, that it is very hard for flesh and blood to live after that rate of strictness.

The temptations to sin are every where so many and so powerful, and our own strength for the resisting of them so little and inconsiderable, that we may in some measure be excused, if we be not so forward in the undertaking, or so successful in the managing of such an affair as this.

But O, how vain are these allegations! as if you had no supports against these discouragements, but Christ had left you to work out your salvation entirely by your own strength. Do but cast your eyes upwards, and look at the mighty succours which Christ Jesus holds forth to you; and you will confess that were those weaknesses you complain of, those difficulties you have to conflict with, much more considerable than they are, yet they are not to be accounted of, they are not to be named, being so exceedingly overbalanced by those divine powers and aids which God will derive upon you, if you will seriously engage in this work.

Christ Jesus hath not only purchased a kingdom for you, and taught you the way to arrive to it, but he hath purchased the Holy Spirit to be your continual assistant in your way thither.

He hath not only set you a glorious example,

and bid you to follow him, but he hath sent down the Holy Ghost, as his vicegerent upon earth, to conduct you to that blessed place where he is.

You have the grace and the presence of the living God always ready at hand, if you seriously pray for it, to strengthen your weaknesses, to assist your endeavours, to enlighten your minds, to fortify your wills, to excite your affections, to support you under all temptations, and, in a word, to fight all the Lord's battles with you; provided you be sincere and honest in the prosecution of that glorious warfare which God hath called you out into.

What can you desire more than this? God hath promised that *he will never leave you nor forsake you*, Heb. xiii. 5. You are assured by his apostle, that *greater is he that is in you, than he that is in the world*, 1 John iv. 4. And another apostle doubts not to affirm, that *nothing shall be able to separate you from the love of God, which is in Christ Jesus; neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature*, Rom. viii. 38, 39. Nothing under heaven, except yourselves, can do you any mischief.

And now, this being our case, what must be said of us, if we be not virtuous and happy? How shall we think to *escape*, if we neglect a *salvation* for the obtaining of which we have such mighty succours and assistance afforded to us?

O let these considerations fire us into brave and worthy thoughts; let us make no more vain excuses; let us no longer pretend I know not what difficulties; but let us cheerfully and resolvedly apply ourselves to the working out our salvation;

knowing, that as it is God which worketh in us the will, so the same God will also work in us the power of doing it.

We have no reason to be afraid of any thing, to be discouraged at any thing, for God Almighty is with us; God Almighty, that made us, still takes care of us, and is ready for ever to assist all his faithful servants in all their extremities.

Christ Jesus, our High Priest, sits at the right hand of God, and continually makes intercession for us.

The Holy Spirit never fails to vouchsafe his presence in the souls of all well-disposed persons, to carry them through all dangers, through all difficulties, through all temptations.

In a word, we need fear nothing, so long as we design and resolve well, and endeavour to do well; for both Father, Son, and Holy Ghost have engaged themselves in the salvation of all such persons. To which eternal God, &c.

S E R M O N XXI.

PREACHED BEFORE

THE QUEEN AT ST. JAMES'S CHAPEL, ON GOOD-FRIDAY, MARCH 26, 1703.

LUKE xxii. 19.

—*This do in remembrance of me.*

I HOPE it will not be thought unseasonable if on this day, on which our Saviour suffered, I entertain you with a discourse of that holy sacrament which was on purpose instituted by him for the commemoration of those his sufferings: for as this argument will lead me to treat of most of those things which are the proper subjects of our meditations at this time; so, considering that all of us who are religiously disposed are preparing ourselves to partake of that holy feast on Easter-day, a sermon upon that mystery may be of some use to us in that respect; especially it being an argument which is not often treated of in this place.

Three things I beg leave to lay before you relating to this sacrament.

First, The obligation that lies upon all Christians to communicate in it, and to communicate frequently.

Secondly, The benefits and advantages we shall receive by so practising.

Thirdly, The little or no weight that there is in

the common pretences which usually keep people from this frequent communicating.

I begin with the first thing; viz. the obligation that lies upon all Christians to receive the sacrament, and to receive it frequently. And here I take my rise from our Saviour's words that I have now read to you; *Do this*, saith he, *in remembrance of me*. These are the words by which he did institute or appoint for ever this sacred mystery of the communion. Here he gives a commandment to his disciples, that they should *do this in remembrance of him*. But what is it they must do? why the words going before do inform us: they must do that which Christ now did; that is, they must *take bread*, and *bless it*, and *break it*, and *give it*: this they must do *in remembrance of Christ*. Now if it was the duty of the apostles, and those that succeeded them in the ministry of the church, thus to take bread, and bless it, and break it, and give it; then certainly it must be the duty of all Christians committed to their care, to *receive* and *eat* the *bread* so taken, and blessed, and broken, and given, *in remembrance of Christ*. And the same likewise as to the cup, which our Saviour appointed to go along with it.

You see then, in the first place, that the receiving of the sacrament is a necessary and a perpetual duty incumbent upon all Christians; for it is expressly commanded by our Saviour, and the reason of the command doth extend to all persons and to all ages of the world: *Do this*, says he, *in remembrance of me*. And to the same purpose St. Paul, (1 Cor. xi. 26.) *As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death*

till he come. If now it be a perpetual duty to *remember* Christ; if it be a perpetual duty to *shew forth his death till he comes*; then it must of necessity be a duty to make use of those symbols and ceremonies that he hath appointed to *remember* him, and to *shew forth his death* by; and it must be a duty thus to do to the world's end, because Christ is not to come till then. And further; if it be a duty to remember Christ, and to shew forth his death frequently; and the more frequently we do it, the better Christians we are, (as is on all hands acknowledged,) then, in the same degree and proportion ought we to think ourselves obliged to a frequent participation of this sacrament.

But, secondly, that we should thus join in giving and receiving the sacrament of the Lord's supper *in remembrance of Christ*, is not only his express command, but such a command, that, if we consider the time in which it was given, and the circumstances likewise with which he gave it, we cannot but be sensible that we ought to have a most especial, particular regard to it. This was, in a manner, the last command he gave to his disciples: he was now a going to part from them, and to do the greatest kindness for mankind that ever was done: he was a going to lay down his life as an offering for the sins of men, and by his death to procure everlasting salvation for them; and now, at parting, he desires this particular thing of them, which he would have observed by them, and all that came after them; namely, that in memory of him they would bless bread and wine, and eat and drink them for his sake. Ought not these circumstances to be a strange endearment of this institution to all

that profess themselves his disciples? Will not every good-natured, ingenuous man, that considers these things, be naturally apt to put a more than ordinary value upon those dear pledges that our dying Saviour hath thus bequeathed to us? Or is it possible that any one can so much as pretend to love our Lord Jesus, and yet be so insensible of his last commands, and the circumstances wherewith they were given, as to live in a constant and wilful neglect of them?

But this is not all that doth recommend this duty to us. There is this further thing, in the third place, to be considered: this is, in a manner, the peculiar command of our Saviour, the only proper act of Christian worship that he hath appointed; to assemble together in public for the service of God; for the asking pardon for our sins; for the begging mercies and favours from him; for the returning our thanks, and praises, and acknowledgments for benefits received; and also for the receiving instructions and admonitions about our moral conversation, and the truths and duties of our religion, is common to all the religions in the world: both Jews and Turks do this as well as Christians. But to join together in commemorating the death of Christ is the peculiar duty that is incumbent on us, as we profess to be the followers of Jesus. It is the distinguishing badge of our profession: it is an act of worship that our Lord hath ordained for our evidencing to all the world that we are his disciples, and that we own him to be our Lord and Master. And, therefore, though in our other offices of devotion we may be truly said to worship God, and to give honour to our Saviour, yet we cannot be said

so properly to worship as Christians, except we join in those sacred mysteries that Christ has made peculiar to his own religion. And upon this account it was that the primitive Christians looked upon this service of the communion as so necessary, so essential a part of the Christian worship, that they never held their public assemblies without it; and none of the faithful, in those days, that came to prayers, went away till they had been partakers of the sacrament. This consideration surely ought to lay a mighty obligation upon all that call themselves by the name of Christ, and would be thought his daily worshippers, to omit no opportunity that is offered them of doing homage to their Saviour in this way.

But, fourthly and lastly, to give you a further argument of our obligation to the frequent practice of this duty, let me a little more particularly insist on the end for which this sacrament was instituted, as it is here assigned by our Saviour; *Do this*, says he, *in remembrance of me*. The great business of this sacred mystery is to commemorate the death of our Lord, and the benefits we receive thereby; and to express our thankfulness to God and him for them. Now can any man profess himself a Christian, and yet not think himself obliged to take every occasion of doing this; nay, and to be glad when such an occasion is offered? Doth all the great love of our Saviour, in laying down his life, and thereby purchasing eternal happiness for us, not deserve so much as a remembrance? Are there no thanks due to him for the inexpressible humiliation of himself to take our flesh upon him; and in that flesh to undergo God knows how many sorrows and afflictions for our sakes; and at last, for our

sakes, to expose himself to an ignominious tormenting crucifixion, that *through his stripes we might be healed*, through his death we might obtain life? What, I say, is not all this worthy of some remembrance, some thanks? Yes, certainly, every one among us that believes Christ to have done and suffered all this for us, must needs think we ought to remember this great kindness as long as we live, and to give him continual thanks for it. But yet let me tell you, the only solemn way that he hath appointed for our commemoration of these his benefits, and expressing our thankfulness for them, is this of receiving the sacrament: *Do this in remembrance of me*: this is the great purpose and intent of it: this is the way in which Christ will be remembered and thanked for his favours. And sure it is very idle to think of any other methods than what he himself hath appointed; and they must be intolerably ungrateful that will not do thus much for him. If our Saviour, for the commemoration of his benefits, and the shewing our thankfulness for them, had commanded us some extremely severe thing, (as among several of the pagan nations their commemorative mysteries, in honour of their deities, were cruel and severe enough,) we might then, indeed, have had some colourable excuse for our seldom or unfrequent expressions of our obedience to his commands: but now, when he requires no more of us than to come to his table, and there to eat and drink in remembrance of him, and in token of our thankfulness to him, they must either be no believers, or have very little sense of his kindness, that can easily absent themselves, and deny him such expressions of their gratitude.

I must confess to you these things seem to me to carry so much weight and force in them, that I cannot but wonder how it comes to pass that our communions are generally so little frequented; nay, that they are not as full as our assemblies for prayers or sermons; the duty being so very necessary, and the performance of it so little troublesome; and withal, the benefits that accrue to us from the due performance of it being so many and so great. Of which I now come to speak, that being the second head I am to discourse of.

In the second place; as for the benefits and advantages which we shall reap by a conscientious discharge of our duty in this matter, they are truly great, I may say unvaluable. Indeed, in all the instances wherein God has laid his commands upon us, we may, from the obedience we yield to them, certainly promise to ourselves great blessings and rewards; for all God's commandments are for our good, and not for his. But this holds in none more than in this particular instance we are now speaking of. Three things I shall briefly represent to you upon this head; and they are of so great moment, that whoever considers them cannot but be convinced that it is extremely to his own loss and prejudice that he doth at any time neglect the opportunities that are afforded him of approaching to the Lord's table.

First of all, the sacrament of the Lord's supper is the great and solemn means that Christ has appointed in his church to all Christians, for the obtaining the pardon and forgiveness of their sins committed since their baptism. As the sacrament of baptism was instituted by Christ for the entering

men into covenant with God, by the means whereof all the sins they were guilty of before they became Christians were forgiven; so this other sacrament of his supper was instituted for the renewing that covenant with God; by the means whereof all their sins since their baptism are remitted to them, and a conveyance likewise made of all the other benefits of Christ's sacrifice on the cross.

This is the doctrine of the catholic church in this matter of the two sacraments. And it will receive some light from the two great sacraments among the Jews, circumcision and sacrifices, which were eminent types and figures of our baptism and the Lord's supper.

Among the Jews, the way that God appointed for the entering persons into covenant with him was circumcision; and whoever was circumcised was entitled thereby to all the benefits and advantages that were promised and made over by that covenant. And the same thing we say as to all those that are entered into the new covenant of Jesus Christ by baptism. Well now, but if an Israelite, thus entered into covenant with God, happened afterwards to transgress any law of God; before he could obtain forgiveness, and be restored to God's favour, he must offer such sacrifices as the law had appointed in that case: and by offering these sacrifices he renewed his covenant with God, and was admitted to that state which by his sin he had forfeited. And the very way of offering up these sacrifices did very lively represent this: for when a man brought any of this kind of sacrifices, after that sacrifice had been offered to God, part of it was burnt upon the altar, which was God's portion; and another part of

it was given back to the man that brought it, for him to feast upon with his family: by which was signified, that the man thus eating of God's meat, and feeding, as it were, at God's table, was restored to his grace and favour, and in covenant with him; eating and drinking together being the ceremony used among all nations for the expressing friendship and reconciliation, and for the ratifying leagues and covenants.

Now to the same use and purpose, say we, serves our sacrament of the Lord's supper; or, as it was called by the ancients, the Christian sacrifice. Not that we pretend in our communions to offer up the real body and blood of Christ in sacrifice to God, as the papists do; for that (as the apostle tells us) was once done by himself upon the cross, and *by that one offering he hath for ever perfected all them that are sanctified*; so that there is no need of any such offering any more: but we commemorate that sacrifice which Christ has on this day made for us; and we thank God for it; and we heartily beseech him, that he would accept of it on our behalf, and that it may make atonement for all our sins: and we likewise feed upon it; (as the Jews did upon their sacrifices;) that is to say, by eating of that bread which he made to be his body, and drinking of that cup which he made to be his blood. Now in doing of this we may be truly said both to offer up a sacrifice to God, and likewise to keep a feast upon this sacrifice. We offer up, by commemoration, and thanksgiving, and hearty prayer, that sacrifice that was once offered by Jesus Christ at Jerusalem, near seventeen hundred years ago, for the salvation of all mankind: and we partake both of the body and

blood of that his sacrifice, by partaking of the bread and wine that he has consecrated not only to be the symbols and signs of them, but to convey the real benefits of his passion and sacrifice to all believers. So that we may be truly said to feed at God's table whenever we receive the sacrament, and, if we come worthily disposed, to have all our past sins blotted out, and to be received into his grace and favour and friendship; which is all that I mean by renewing our covenant with him.

But, that I may not seem to ground so important a doctrine as this is merely upon the types and figures of the Old Testament, I ought to tell you, that all I have said is sufficiently clear, both from our Saviour's own words in the institution of this sacrament, and likewise from St. Paul. Our Saviour calls the cup of the sacrament *the new covenant in his blood*, Luke xxii. 20; or, as it is in another evangelist, *the blood of the new covenant, which was shed for many for the remission of sins*, Matt. xxvi. 28. St. Paul likewise tells us, that *the cup of blessing which we bless, and the bread which we break, is the communion of the body and blood of Christ*, 1 Cor. x. 16: the sense of which is plainly this; that these sacred signs make them that use them to have communion with *Christ crucified*. The partaking of the bread and of the cup is the means that God hath appointed for our partaking of the benefits of Christ's body that was broken, and of his blood that was shed for us; that is to say, the forgiveness of our sins, and all the other fruits and advantages of his passion.

Is not this now a consideration that should strongly oblige all Christians to a frequent partici-

pation of this sacrament? Can any thing more commend this ordinance to us than the thoughts that it cancels all the scores between God and us, provided we come prepared as we ought to be? that it puts us into a state of his favour, and enters us into so strict a league of friendship with him, as not all the powers of earth and hell can dissolve, unless we ourselves be traitors to ourselves?

These are great things; but these are not all: for, in the second place, another advantage we have by the sacrament is, that it is in itself an excellent instrument for the making men grow in virtue and goodness.

That serious reflection upon a man's own ways; that careful examination and inquiry into the state of his own soul; those expressions of sorrow and repentance for what he finds amiss in himself; and the earnest prayers he makes to God for his grace, together with the hearty resolutions he enters into of a better obedience for the future; all which things are necessary preparations for the worthy partaking of this solemn mystery, especially in one that comes but seldom to it; (for indeed the case is otherwise as to those that so live as to be always prepared for it, and accordingly do take all occasions of receiving it;) I say, these things are the likeliest means in the world, not only to keep up in a man the sense of virtue and piety towards God, but also to restore it, when through carelessness it is in a manner quite lost; or, if it be not lost or decayed, to increase and advance it, and to make it much clearer and brighter than ever it was.

O how ought this consideration to prevail with all persons that make a conscience of religion, and

endeavour to serve God as well as they can, and mean to persevere in that course of life, to take every occasion that is offered to partake of this divine ordinance! Such is the nature of our souls, while they are pent up in these earthly tabernacles, and surrounded with sensible objects, that the spiritual impressions that are stamped upon them must be continually renewed, or else, in a little time, they will be quite defaced and lost; the most ardent love to God and virtue will by degrees flag and grow cold, unless it be by some means or other frequently excited. Wisely therefore, and admirably for our advantage, hath our Lord Jesus contrived this means of the holy sacrament for the preventing or remedying these inconveniences. By obliging us to a frequent communication in this divine office, he hath put us upon the necessity of so often thinking and meditating on spiritual matters, of impressing upon our souls all those arguments that at first prevailed with us to enter upon a course of virtue, and of reinforcing all our vows and resolutions to give up ourselves to the service of God, that it will not be an easy matter to forget our duty, or to relapse from our good purposes.

And the nature of the mystery itself is such, that nothing in the world can be better contrived for the attaining these ends; that is to say, for the working in us a perfect hatred of all sin and wickedness, and raising up our affections to the most passionate love of our Saviour. Since there we have, in the most sensible manner, represented to us the infinite, unspeakable kindness that the Son of God expressed to the sons of men, in laying down his life for them; and the infinite malignity that is in sin, which was

so odious to the pure eyes of God, that nothing less than the blood of his own Son could make expiation for it.

Whoever therefore is now piously disposed, and intends to go on in that good way, and to grow better and better, let him, as frequently as he can, make use of this means which God hath appointed for these very ends. This is the best way to make the grain of mustard seed, sown in our hearts, to become a great tree. This is the surest method, not only to keep the smoking flax from being quenched, but to make it blaze out in flames.

Which we shall be further convinced of, if we consider, in the third place, another advantage which we reap by this sacrament; and that is this, that it doth not only minister to the promoting piety and holiness, by making us more serious, and putting us more upon the exercise of devotion; but also, in this respect, that it is a means whereby more grace and strength is derived to us from the Holy Spirit of Christ.

We have already said, that our Lord ordained this sacrament as the general instrument whereby he would actually apply to believers all the benefits of his passion. Now the benefits that Christ purchased for us by his death were not only the pardon of our sins, of which we have spoken before, but also the grace and assistance of his Holy Spirit, in order to our performing those conditions which he hath required of us. Now as the partaking of this sacrament is the standing ordinary means of receiving the former benefit, namely, the pardon of our sins, so is it also of receiving the latter; that is, the strength and support and influences of the Holy

Spirit. By partaking of these holy mysteries as we should do, we are made *one with Christ, and Christ with us*, as our church expresses it; we become living branches of the true vine, and, consequently, derive all that vital juice and sap from Christ our root that is needful for our bringing forth good fruit. This is the proper method to allure down the divine Spirit of Jesus to come and dwell with us; to oblige him to take up his habitation in our hearts, so that we shall be truly the temples of the living God.

O what an inducement ought this to be to us to make ourselves constant guests at this holy feast, since we may there get strength against all our infirmities, physic for all our diseases, support against all the evils that oppress us! Are there any of us that are hard put to it, either through the prevailing infirmities of our natures, or those that our evil customs have brought upon us? are there any of us that want strength or courage to grapple with our spiritual enemies, or to resist those temptations that daily make assaults upon us in our way of living? why here we may have remedy. By coming frequently, and conscientiously, and devoutly to this feast of God, we may gain such refreshment, such support, such strength and power, as will enable us to go through our work cheerfully and successfully; such succours as will not fail, if we faithfully make use of them, to vanquish all our spiritual adversaries; and, lastly, such comfort and peace of mind as will make our lives tolerably easy under all the difficulties, and troubles, and calamities of this miserable world.

And now these considerations, one would think,

should sufficiently recommend the frequent practice of this piece of religion to all of us that have either any love to God, or regard to their own happiness. But notwithstanding all this, there are some such fatal prejudices that men have too often taken up concerning this sacrament, that all discourses of this nature are generally ineffectual. Some of these, therefore, I shall endeavour, in the third and last place, to remove out of the way, and so conclude.

The prejudices and misapprehensions that men lie under as to this business, and which usually fright them from coming to the sacrament, are very many; but the greatest and most common of them are these two following: the general sense that men have of their own unfitness to receive it; and the infinite danger they run, if they should happen to receive unworthily. Upon these two accounts it is that many, that are otherwise well-disposed persons, dare not come to the Lord's table: they are so affrighted with the apprehension of their own guilt, and their unworthiness to partake of so solemn a mystery, and likewise with the terrible punishment that is threatened to all those that receive unworthily, that they think it much better wholly to absent themselves from the sacrament, than run the hazard they must do by taking it in the circumstances they are. These two things I shall at this time briefly speak to.

And, first, it is commonly urged by the generality of men, as an excuse for absenting themselves from the sacrament, that they are no way qualified for it; they are not in a condition of coming to the Lord's table, by reason of the remissness and carelessness of their lives, and their falling so many degrees short

of that holiness the gospel of Christ requires of them.

But to this let me say, in the first place, whose fault is this? why do we not all live better? who hinders us from being so good as we ought to be? Either it is in our power to live so as may put us into a condition of worthily performing this instance of our duty to our Lord, or it is not in our power: if it be in our power, then we cannot in the least plead this for an excuse of our not doing it; if it be not in our power, then we can contract no new guilt by coming to receive, though we should prove to receive unworthily, provided we have done the best we can. But, in God's name, how dare we live at such a rate, that we are incapable of joining in the principal part of the Christian worship? Nothing in the world can unqualify us for that, but what, at the same time, doth render us unqualified for the kingdom of heaven: and dare we live so, that, if God should this day call us out of the world, we should think ourselves in a state of damnation?

But, secondly, though we do not live so well as we desire; though our lives be not so holy, and so pure, and so heavenly, as may become the partakers of so divine a mystery as that of the sacrament is; yet let us not for this wholly absent ourselves from it; nay, rather let us come the oftener to it, for that is the means to make us better. It is the most effectual course we can take to promote virtue and piety in ourselves; whereas, if we never come at all, we take the direct way to be always as bad as we are, or rather to grow worse and worse.

Would any one advise a sensual careless man by

no means to take a Bible into his hands, or to come to prayers, or to hear sermons, because he is very unfit for and unworthy of such exercises? No, surely, he will rather propose the use of these things to such a person, as a singular means to gain him to virtue and sobriety. The very same thing we may say of the use of the sacrament of the Lord's supper: it may, and often doth, prove a happy expedient, through the mercy of God, to make those good that were not so before.

I speak not this to encourage any vicious, evil liver to approach to this ordinance, if he thinks of continuing in his sins: no; very unfit it is that that holy bread should be given to such unclean creatures. But this is what I would say; let none upon account of their fore-past lives be discouraged from doing their duty to God in this ordinance. On the contrary, if they can be truly sorry for their sins, and heartily resolve with the grace of God to forsake them, let them come with cheerfulness to the Lord's table, not doubting but God will kindly receive them, and will give them such grace and strength; and if they will make use of it, they shall not fail of being true converts to holiness and piety.

It is said, in the second place, that the sin of unworthy receiving is so great, and the punishment threatened to it so grievous, that it seems safer not to receive at all, than to run such a desperate hazard. This is another consideration that frights many from the sacrament, though otherwise well-disposed persons. That passage of St. Paul is always running in their minds, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*, 1 Cor. xi. 29; this is the text that

frights them. But now, as to this, I pray let it be considered,

In the first place, those among us that are so fearful of coming to the sacrament are in no danger at all of receiving unworthily, in the sense that St. Paul useth this term. For the unworthy receiving that he so severely censures in the Corinthians, was their approaching to the Lord's table with so little a sense of what they were about, that, as he here expresseth it, *they did not discern the Lord's body*: that is to say, they made no distinction between the bread of the sacrament and common food. Things were then at that pass among the Corinthians, that when they met together to receive the sacrament, (which, in those days, was usually ushered in by a common feast of rich and poor together,) they used the church more like an eating or tippling house, than the house of God. This you may see in the 20th verse of that chapter; *When, saith he, ye come together into one place, this is not to eat the Lord's supper. For in eating every one takes before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and drink in? or despise ye the church of God? What shall I say to you? shall I praise you in this? I praise you not.* Thus far St. Paul, in that place. Now sure such an unworthy, irreverent, profane carriage as this, at the receiving the holy sacrament, might justly deserve that severe censure that he there passeth upon it: *He that eateth and drinketh thus unworthily, eateth and drinketh damnation to himself, because he discerneth not the Lord's body.* But I hope there is none of those among us, that are so very scrupulous about coming to the sacra-

ment, can be in any danger of profaning it after this manner.

But, secondly, the damnation which St. Paul here denounceth is not perhaps so frightful as is commonly apprehended. For all that he saith, if the original be consulted, will appear to be no more than this; *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself*; meaning hereby, That he who doth thus affront our Lord's institution, by making no distinction between the bread of the sacrament and common food, doth by this his profaneness draw down severe judgments from God upon his own head: *For for this cause*, saith he in the next words, *many are weak and sickly among you, and many are fallen asleep*. But here is not a word of everlasting damnation; much less of any man's being concluded in that state, by receiving unworthily: unless one will say, that all those who are visited by God's judgments in this world shall be damned in the next; which is so far from being true, that St. Paul in this very place affirms the contrary, namely, in verse 32. where he tells us, that *when we are thus judged* (in this world) *we are chastened of the Lord, that we should not be condemned with the world*.

But, thirdly, admitting St. Paul in these words to mean damnation in our usual sense, yet still the utmost they can come to will be no more than this; that whosoever eateth and drinketh thus unworthily, as the Corinthians did, is guilty of a damnable sin. But now there are a great many other cases, besides this of the sacrament, in which a man is guilty of a damnable sin, if he do not perform his duty as he ought to do. He that prays or hears unworthily,

or in any instance performs the worship of God, or professeth the Christian religion unworthily ; I say, such a man, according to the protestant doctrine, may be said to do these things to his own damnation, upon the same account that he is said to eat and drink his own damnation that communicates unworthily in the sacrament ; though perhaps not in so high a degree. That is to say, such a man is guilty of a sin that is in its own nature damnable ; and may prove so to him, unless, either by a particular or general repentance, he obtains God's pardon for it. But yet, for all this, there is no man will for these reasons think it advisable to leave off the practice of these duties. But the only consequence he will draw from hence is, that he is so much the more concerned to take care that he perform them as he ought to do.

But, fourthly and lastly, to conclude ; let the sin of coming to the sacrament unworthily be as great and as damnable as we can reasonably suppose it, yet this is that we contend for ; the sin of totally withdrawing from it is greater and more damnable : so that if he who partakes of it unworthily doth eat and drink damnation to himself, he that partakes not at all is so far from mending the matter, that he doth increase that damnation. The truth of this assertion depends upon that known rule of casuistical divinity, that it is a greater sin to omit a known duty altogether, than to perform that duty as well as we can, though with much unworthiness.

But I dare hold you no longer upon this argument ; I would only say this, and I have done. Though I am far from encouraging any to approach the Lord's table without due qualifications, or from

extenuating any man's sin that comes unworthily, (unworthily, I mean in the scripture sense of the word, and not as it is understood by some people among us;) yet this I say, that if men did seriously consider what a sin it is to live without the sacrament; it being an apparent neglect, and looking like a contempt of our Saviour's institution, and a renouncing the worship of God, and the communion of the church, in the great instance of Christian worship and Christian communion; and withal, what terrible consequences they bring upon themselves thereby, even the depriving themselves of the chief of those ordinary means which our Lord hath appointed for the obtaining remission of sins, and the grace and influences of the Holy Spirit; I say, if men did seriously consider these things, they would not look upon it as so slight a matter, voluntarily to excommunicate themselves from the society of the faithful, as to the partaking in this great duty and privilege of Christians; but what apprehensions soever they had, of the sin and danger of receiving unworthily, they would, for all that, think it more sinful and more dangerous not to receive at all.

I pray God give us all grace seriously to consider these things, and so enlighten our minds, and dispose our wills by his Holy Spirit, that laying aside all prejudices, and sloth, and carnal affections, we may sincerely apply ourselves to serve God constantly and diligently in this and all the other instances that he hath commanded us; to the glory of his blessed name, and to our own great comfort, and increase in piety and virtue. This God of his infinite mercy grant, &c.

SERMON XXII.

PREACHED BEFORE

THE QUEEN AT ST. JAMES'S CHAPEL, ON CHRIST-
MAS DAY, 1704.

1 JOHN iii. 8.

—*For this purpose was the Son of God manifested, that he might destroy the works of the Devil.*

WHAT is here meant by *the works of the Devil* is plain from the former part of the verse. *He that committeth sin, saith the apostle, is of the Devil; for the Devil sinned from the beginning;* and then it follows, *for this purpose was the Son of God manifested, that he might destroy the works of the Devil.* So that *the works of the Devil* are all manner of sin and wickedness; and consequently the *destroying of the works of the Devil* must mean the destroying out of mankind all sin and wickedness, and in the place thereof planting in them all manner of virtue and holiness. And this the apostle here affirms to be the great end of Christ's coming into the world.

It is the same account of Christ's undertaking, in other words, that St. Paul gives us in the second to Titus; Christ therefore *gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.* And the same account likewise that St. Peter gives

of it in the third of the Acts, *Unto you first*, saith he, *God having raised up his son Jesus*, (that great Prophet whom God, by Moses, promised to raise up to his people,) *hath sent him to bless you in turning away every one of you from his iniquities*. Lastly, it is the same account that Zacharias gives us of the design of our Lord's coming into the world, in the first of St. Luke, namely, *That we being delivered from the hands of our [spiritual] enemies, might serve God without fear, in holiness and righteousness before him all the days of our life*.

It were to be wished, that this was more considered and layed to heart by all of us that profess to be Christ's disciples. If it was, it would be impossible for many of us to lead such lives as we do, without the utmost confusion, and the continual reproaches of our own consciences. But whilst other sorts of accounts have been taken up concerning Christ's undertaking, and the design of his religion, so different from that which my text, and the other passages I have quoted, do give of it; whilst men have represented our Saviour to themselves, as one that was sent rather to free them from the punishment of their sins, than from the power and dominion of them; as one that came, not so much to make them really righteous in their own persons, as to impute his own righteousness to them; and to fulfil the law of God for them, rather than to oblige them to a more strict obedience to it; whilst they have been willing to look upon his gospel, not as a practical institution to teach us and oblige us to live well, or as the means appointed by God for the reforming the manners of mankind; but only as a system of propositions to be believed and professed,

together with some few outward precepts to be practised by us, in order to the distinguishing us from the rest of the world; whilst, I say, we have entertained such notions as these concerning the religion of our Lord Jesus Christ, it is no wonder that it hath no greater effect upon men's lives than we see it has at this day; but is become a barren, evanid, ineffectual thing, a matter of words and dispute, a mere piece of book-learning, a name to distinguish parties by, and little more.

Give me leave therefore, at this time, and on this day, on which we are met to commemorate the Son of God's being manifested in the flesh, to discourse to you of the great end and design of this his manifestation, as it is here declared to us by his apostle. This, I am sure, as it is a proper argument for the season; so, if it be well considered, it will effectually keep us from placing our Christianity in such things as we see men commonly do; and will oblige us, above all things, to a serious and hearty endeavour after universal virtue and sanctity; it being certain that the planting of this in us, and the destroying out of us all sin and wickedness, which are the proper *works of the Devil*, was the great end of Christ's coming into the world, and of the religion which he set on foot among men.

This is the point, therefore, that I shall endeavour to make out at this time. And in order to the so doing, it will be sufficient to shew these two things:

First, that this was an end and design most worthy of the Son of God to propose to himself in his undertakings for mankind; and, secondly, that the history of our Lord, and the religion he instituted, do all along, throughout the whole struc-

ture and contrivance of them, visibly express such a design.

I begin with the first, that to deliver men from the bondage of their sins, and to restore their natures to a state of virtue and holiness, was a design most worthy of the Son of God to propose to himself in his undertakings for mankind. Now the truth of this will appear, if we either consider how necessary, how essential an ingredient holiness is to the happiness of mankind; or, on the other side, how impossible it is, in the nature of the thing, for any man to be happy that is under the power and dominion of sin: for from hence it will be evident, that if our Saviour's errand into the world was to serve the interests of mankind, he could propose no design to himself more glorious, more worthy of the Son of God, than this that we are speaking of.

And, first, let us see how much a holy, divine frame of soul contributes to our happiness. I pray what doth the chief happiness of any being consist in but in these two things: in having its nature advanced to the greatest perfection it is capable of; and, secondly, in being put into the possession of the greatest good it can enjoy? Let us now apply this to mankind. And, first, I ask what is the highest excellence and perfection that human nature is capable of? is it not to be made as like unto God as is possible? There is no doubt of it. The measure of all created excellency and perfection can be nothing else but the divine nature, which is perfection itself; and therefore the nearest approach that any nature can make to that is a state of the utmost perfection that that nature can arrive to: but now there is nothing in the world by which we can

approach nearer unto God, nothing that can give us a greater resemblance of his nature, than those moral accomplishments of the mind we are speaking of, that is to say, universal purity and righteousness and goodness. For as on the one hand these are the things that constitute the very being of the divine life, and are (if one may so speak) the top, the flower of all the perfections that are in God's nature; so on the other hand, these are the only qualities in which it is possible for mankind to imitate him. Our natures will not admit that we should be infinite, independent, omnipotent, and omniscient, as God is: but we may be, nay, we are commanded to be holy, as God is holy; merciful, as God is merciful; and perfect in the inward goodness and rectitude of our minds, as our heavenly Father is perfect. That is the first thing.

And then, secondly, as for the being put into the possession of the greatest good we are capable of, which is the other part of the chief happiness, and without which, indeed, all excellency of nature would not signify very much; forasmuch as no creature, how excellent soever, is self-sufficient: as for this, I say, I ask again, whether there can be a greater good than God? if not, then, whether he that is put in a condition of enjoying God be not put into the possession of the greatest good he is capable of? It certainly must be granted. But now, I say, it is true holiness and goodness only, that can put mankind into a capacity of enjoying God; nay, not only so, but doth put those that are endowed with it into an actual enjoyment of him. [In some degree during this life, but in fulness and perfection hereafter.] For pray, wherein consists the enjoy-

ment of God? doth it not consist in loving him with all our heart, and soul, and strength, and rejoicing in the sense of his love to us; in being inwardly and powerfully affected with his presence, with his goodness, with all his excellencies; and, in a word, in having one mind and one will with him? But what is all this, but either the very essence, or the proper and natural exercise of that holiness and goodness we are now discoursing of? As therefore before, we saw that true holiness makes us like unto God, so, by what has been now said, we see that it inseparably unites us to him; and thereby makes that inexhausted fountain of all good to be as much ours as our capacities will admit of. And still the more holy, the more pure, the more devout we grow, still we shall more and more enjoy God, and so for ever and ever.

There needs no more to be said for the shewing how necessary, how essential true goodness is to the happiness of mankind. I do not here say that this alone will make a man completely happy; for human nature being made up of soul and body, there must be a great many other things taken care of, besides the holiness and purity of the mind, in order to the rendering that compound which we call *man* entirely happy. And the providing for these likewise was one part of our Saviour's business in the world. But seeing the main things required to our happiness are those we have been speaking of, it was necessary that he should, in the first place, provide for them: and therefore with good reason do we say, that there was the first and great design of his coming, namely, to restore the image of God in fallen mankind.

But for the further clearing of this truth, let us, in

the second place, turn our thoughts to the state of mankind, as they are under the power and dominion of sin; and see whether, so long as they continue in that state, it be not impossible for them to be happy, though there was no other punishment to be dreaded from their sins but only such as ariseth from the sins themselves.

Sin is an infinite imperfection, and therefore an infinite evil. It is the worst corruption, and the greatest debasement of human nature that is possible, and the furthest recession in the world from the divine perfections, from their approach to which all other perfections have their name and estimate.

It is truly *θηριῶδες τί καὶ ἄθεον*, as one of the philosophers calls it, a perfect lapse into brutality, a state of flat contradiction to God.

It is evil pure and unmixed: no circumstance in the world can make it in any sense good; whereas all other evils so reputed may be so circumstantiated, as to have some mixture of goodness or commendableness in them.

It is that which puts mankind into an utter incapacity of ever enjoying the supreme good, which no other evil can do. For it is not more impossible (as the apostle expresses it) for *light to have communion with darkness*, than for *God to have fellowship with Belial*. For though we should suppose a wicked person, a whoremonger for instance, a worldling, a malicious, profane, or irreligious person, to have all his sins forgiven him; and not only so, but to be compassed about, and, as I may say, gilded over with all those external glories, in which we do believe good men shall shine in the life to come; nay, and further, to have an excellent understanding given to

him, so as that he was able to reach the height of seraphims in his sublime contemplations : yet so long as that wicked nature remains in him, he would not for all this be a whit nearer to the enjoying of God ; forasmuch as there can be no enjoyment where there is no love, no likeness of nature, no union of mind. Nay, I know not whether these circumstances we have placed him in (supposing such circumstances compatible to such a man) would not make him more miserable than otherwise he would be : for the excellency of his understanding, and those external glories, would not suffer him to doubt, but that the greatest good was to be had in God ; yet, through the perverseness of his nature, he would find that this good would be so far from being a good to him, that it would be the greatest of evils ; forasmuch as there was the most infinite unsuitableness and disagreement between the object presented to him, and his faculties that were to be exercised about it.

What shall I say more? As goodness is health, so sin is sickness and death ; the worst abuse of our highest faculties, a state of violence to nature. It is all that we call unreasonableness, confusion, deformity, monstrosity : in a word, it is the greatest of all evils, as being at the greatest distance from the greatest good.

So that, these things considered, we may reasonably conclude, that if Christ had any design to make us happy, nay, if he had any design to make us not miserable, it was necessary for him to redeem us from the slavery of sin, and to restore our natures to their primitive rectitude, by making us virtuous and good.

How inconsiderate then, how unreasonable, are those men, that would make the ultimate end of our

Saviour's undertaking to be the freeing men from the punishment of their sin, and the entitling them to eternal happiness, without any respect had to the change and renewing of their natures. For in the first place, from what hath been said, it is easy to see how very much they do hereby disparage the love and kindness of our Saviour, and lessen his undertaking. For whilst they make him only to have redeemed us from his Father's wrath, and the punishments consequent thereupon; leaving us in the mean time to the impurity and corruption of our natures, which of itself, without the accession of any external evil, is a misery great enough; they do but make him half a Saviour; one that freed us indeed from some outward evils, but left us irremediably exposed to many inward ones, as great or greater than the other; one that delivered us from the apprehensions of a gibbet or an executioner, but could not, or would not, cure us of the intolerable fevers and other distempers under which we fatally languished.

Secondly, it is easy to see likewise, how absurd a notion these men have of happiness. For whilst they make a man under the power and dominion of sin capable of the happiness of the other world, which chiefly consists in the fruition of God's excellencies and perfections, they do in effect affirm, that a man may be made happy by that of which he hath no sense, no perception at all; or rather, to speak properly, by that to which he hath the greatest aversion and antipathy. But, in true speaking, heaven to such a man (I am sure that heaven that is promised in the scripture) would be so far from being a place of happiness, that, bating the corporeal pains, it would in all respects be hell itself.

Nor will it here help the matter to say that the righteousness of Christ is imputed to all believers; and that, by virtue thereof, they are to all intents and purposes made righteous, even as much as if they were righteous in their own persons; I say, this will not help the matter. For so long as sin and wickedness are not mere names, but real things, and have their immutable properties; let Christ's righteousness be never so much imputed to us, yet so long as they remain in us they will be evils, they will make us miserable, they will put an eternal bar to our enjoyment of God. And we can no more hope to remedy this by the imputation of another's righteousness, than a blind man can hope to see by the eyes of another; than a man in the fit of the stone, or gout, can hope to find ease by the ease of his physician; than a crooked, deformed person can hope to be made straight and beautiful by the comeliness of his friend.

But to come to our second head of discourse. As the destroying the works of the Devil from among men, and the making them sincerely righteous, and holy, and good, was a design most worthy of the Son of God to undertake; so, in the second place, his whole transactions upon earth, and the religion he set on foot in the world, were so contrived in every part of them, as to be a manifest pursuance of this design.

This is the second thing I am to speak to; and, for the making it good, there needs no more to be done than only to desire any man to cast his eyes either on the precepts which our Lord delivered, or on the doctrines he taught, or on the life he led, or on the death he suffered; or, lastly, on what he hath

been doing for men at the right hand of God ever since : all which taken together do make up the entire history of our Saviour, and the whole scheme of his institution. If now it do appear that the natural tendency of every one of these was to make men good, and that that was the end they all aimed at ; then I hope our proposition is sufficiently proved.

To go over all these particulars at this time would prove too great an exercise of your patience, which I would not willingly injure ; and therefore I shall confine myself to the three first of them, and those too I shall treat of very briefly and generally.

And, first of all, that this was the design of all our Saviour's precepts, and the laws that he gave us, is evident beyond contradiction. There is not one of them which is not either an injunction of some moral virtue, or a prohibition of some vice, or a recommendation of the means by which some virtue is to be acquired, or some sin to be mortified.

Whatever other liberties the gospel may have indulged unto men, it is certain it grants none to their vices. Never was virtue taught in such perfection, or exacted with such severity, as we there find it. Never did any man set the duties of human life, in all its relations, towards God, towards our neighbours, and towards ourselves, at so high a pitch as our Saviour hath there set them. All the Gentile world cannot shew us, out of all their great masters of morality, their most refined philosophers, such a collection of sublime and accurate precepts of living, as are delivered in one single sermon of our Saviour's ; that, I mean, upon the Mount.

So far is he from giving countenance to any sort of wickedness or impurity in the practices of man-

kind, that he hath forbid all the tendencies and approaches to it in the very thoughts; having put restraints upon the most secret and undiscernible workings of our minds towards every thing that is evil. *To look upon a woman to lust after her* is, in his account, to commit adultery. To be rashly and uncharitably angry is forbid by him as a degree of murder. Not to forgive an injury is by his law a sin as well as to do one.

I own that there is the greatest encouragement given by our Saviour to all repenting sinners that is possible; nay, though they have been the greatest of sinners. But then he requires both a thorough change of their minds, and a thorough reformation of their manners too, before they must hope for any benefit from him.

I own likewise that there is in the gospel all the allowance made for the natural, unavoidable frailties and weaknesses of mankind that can be desired. But then it supposes the persons to whom the allowance is made to be sincerely (though not perfectly) pure and upright, both in their minds and lives; that they harbour no iniquity in their hearts, nor practise any known sin in their conversation; nay, and that they do their best endeavours likewise to overcome their very infirmities.

In a word, it is the fundamental law of the gospel that *without holiness no man shall see God*; and all the particular precepts we there meet with do exactly answer this general one, and are a pursuance of it.

Nor, in the second place, is this design of making men virtuous more conspicuous in our Saviour's precepts than in the doctrines he delivered to mankind:

those truths, I mean, which he revealed from God to be believed by all those that should embrace his religion. There was none of them calculated for the gratification of men's idle curiosities, the busying and amusing them with airy and useless speculations: much less were they intended for an excuse of our credulity, or a trial how far we could bring our reasons to submit to our faith: but as, on one hand, they were plain and simple, and such as, by their agreeableness to the rational faculties of mankind, did highly recommend themselves to our belief; so, on the other hand, they had an immediate relation to practice; and were the genuine principles and foundations upon which all human and divine virtues were naturally to be superstructed.

The doctrines which our Saviour delivered will all of them fall under one of these three heads.

They were either in order to the clearing, improving, and confirming the great truths of natural religion, without which a virtuous holy life could not be led;

Or they were in order to the removing of those erroneous wicked principles out of the minds of men that then commonly prevailed in the world, and were great hinderances and obstructions of true virtue and piety.

Or, lastly, they were such as contained new arguments, new encouragements, new engagements, to put us upon the practice of holiness, that mankind never thought of before. And of this last sort were those doctrines which we call the peculiar articles of the Christian faith; as, namely, the infinite love of God to mankind, expressed in sending his own Son for their redemption: that Son of God's offering

up of himself as a sacrifice for the sins of the world, and thereby sealing a covenant of pardon and reconciliation to all true penitents that believe in him: that Son of God's being afterwards raised from the dead, and carried up into heaven, to appear there as a perpetual advocate and intercessor for us at the right hand of God; and at the same time sending down his Holy Spirit, as his vicegerent upon earth, to maintain and promote his cause and religion in the world; and by his inward influences to assist all Christ's faithful disciples in their endeavours after virtue: and, lastly, that Son of God's coming down again from heaven, at the end of the world, to judge both the quick and the dead according to their works done in the flesh; and to reward all good men with eternal life and happiness, and to punish all bad men in hell-fire *prepared for the Devil and his angels.*

This now is the sum of those doctrines that were delivered by our Saviour; and, as to all and every one of them, I ask whether they be not truly practical doctrines? whether the whole scope and design of them be not to make men good? nay, lastly, whether in these doctrines there be not a more powerful, a more effectual method laid down for the reforming human nature, and obliging the whole world to forsake their sins, and to lead holy and virtuous lives, than was ever taught before, nay, or than was possible to have been contrived by all the wit of mankind.

By what I have now said it plainly appears how groundless the pretence of those men is who would explode the doctrine of the blessed Trinity out of the Christian religion, as being a mere metaphysical

speculation, and nothing at all tending to the promoting of piety and virtue among men. For as that doctrine is delivered by our Saviour, it is certainly so far from being a matter of mere speculation, that it is the great foundation of, and the greatest engagement to a virtuous holy life that was possible to be given. We own it is a mystery, and a great one, but not an useless speculative mystery, but a *mystery of godliness*, as the apostle styles it. God Almighty did not reveal that mystery to us as a piece of philosophy for the filling our heads with new sublime notions about his nature; but as a principle or hypothesis absolutely necessary for the right understanding the structure and contrivance of the gospel dispensation: wherein discovering in how wonderful a manner each Person in the divine essence was severally engaged in the great affair of bringing men into repentance; we might, in the first place, have abundant reason to embrace and adhere to that religion, in which alone, of all the religions in the world, was a method discovered of reconciling men to God, without injury to any of the divine attributes, or violence done to the liberty of man's will: and, secondly, might have the strongest engagements imaginable seriously to set ourselves upon the great work of the reformation of our lives; for the effecting of which both Father, Son, and Holy Ghost had so zealously, and with such astonishing condescension, concerned themselves.

When we therefore consider the doctrine of the holy Trinity as an article of the Christian faith, we are not barely to consider it as it denotes or expresses three eternal, divine Persons subsisting in

one divine nature; much less are we to trouble our heads with the manner of the emanation of one Person from another, and other such things; with their curious inquiries into, and definitions about which, some, (it is to be feared,) instead of clearing, have rather obscured and perplexed that sacred mystery; but we are to consider this mystery as the holy scripture proposeth it; namely, every Person as conversant about and cooperating in the work of our redemption: God the Father, as having an infinite compassion and kindness for lost mankind, and thereupon sending his Son to restore them; God the Son, as taking human nature upon him, that by his life he might both instruct us in God's will, and be to us an example of living; and by his death he might make a propitiation for our sins: and, lastly, God the Holy Ghost, as sent into the hearts of all believers to be a new principle in them of a divine life; to assist all well-disposed persons with his grace to the end of the world, in the subduing their corruptions, and in the performance of all that obedience which Christ had required of them. And certainly the doctrine of the Trinity thus believed, thus considered, is a foundation of piety with a witness; a doctrine that carries in it the strongest arguments that can possibly be made use of, to a reasonable nature, to oblige us to give up ourselves entirely to the service of God.

But, in the third place, pass we from the doctrines our Saviour taught to the life he lived in the world; which will afford us another undeniable proof of the point we are upon: for whoever considers the particulars of that life, as it is recorded in the Gospels, cannot but be convinced that it was wholly framed

to the purposes of teaching universal virtue to mankind, by giving us a most lively, and yet a most imitable example of all the branches of it.

The life that our blessed Lord led upon earth was full of innocence and simplicity, free from all manner of guile, and from the least suspicion of vice, or any thing that looked like it. There was nothing in his temper or in his conversation that savoured of sourness or churlishness; of vainglory, or ambition, or self-seeking; of the love of pleasure, or of the love of the world: on the contrary, he was the reverse of all these; being the modestest, the humblest, the best natured, the most self-denying and disinterested man that ever appeared in the world. He had no views in any of his actions but the pure glory of God and the good of mankind; he was dead to the world while he lived in it; very well pleased and contented with his low condition; extremely devout towards God, and conversing much with him by prayer and meditation, and yet making that no pretence of neglecting the business of his calling. He bore injuries and affronts with the greatest meekness, though he was a person of the highest quality in the world. Patient he was to admiration under unheard-of sufferings, and not only ready to forgive his enemies, but to oblige them all the ways they were capable.

It would be endless to pursue all the instances of that glorious virtue in which our Saviour shined forth as *a light to the paths, and a lantern to the feet* of all the ages and generations of the world. I shall therefore here only desire leave to take notice how exquisitely the circumstances of our Saviour's life were contrived for the rendering him

every way a complete and proper example of virtue to the sons of men. And there are two particulars especially that make hither.

First, his choosing the life of a private, ordinary person. Had he appeared in the quality and with the equipage of a prince, or some such illustrious personage, (as indeed the Jews expected such a one for their Messiah,) and framed his manners and conversation according to that character, the virtues and graces he must then have chiefly exercised would not have been imitable by much the greater part of mankind; as who, being placed in a quite different sphere, must also have different patterns and precedents to frame their lives by; and consequently the benefit of his example would have redounded, comparatively, but to a few. Besides, that state of life would not have led him to opportunities of exemplifying several virtues which the generality of mankind have the most frequent occasions for; and for the obtaining of which, by reason of their extreme difficulty, they most stand in need of the guidance and encouragement of an example. Such, for instance, are, contentedness in a mean fortune, a continual dependence on God's providence, patient suffering of injuries and persecutions; with several of the like nature. But now our Saviour appearing as he did, in lowly and common circumstances, in that rank and quality into which the lot of the greatest part of men is cast; and therein continually conflicting with all those difficulties and temptations to which the condition of human life is most exposed; he rendered himself hereby an example of the most universal influence; such a copy of virtue as the necessities of mankind

did most require should be given them to write after.

Again, secondly; what I have observed as to the outward condition of our Saviour's life, the same, and to the same purposes, I observe of his virtues. They were indeed perfect in the highest degree; but yet the instances of them were very ordinary and very familiar, complying with human society, and proportioned to the strength and capacities of all men. There was nothing of prodigy in his conversation; nothing that by its greatness and too much lustre might rather dazzle our eyes than guide us, rather scare our endeavours than encourage them. And herein differs the story of our Lord from that of several of his followers and disciples in after-times; whose lives, as they are related to us, are rather fit to affright and amaze us, to ensnare and create scruples in us, than to conduct us in the ways of an even and regular piety. But our Saviour's life was nothing so: we do not find him forward in those prodigious mortifications, those long and tedious abstractions of spirit, those strange instances of uncommanded charity with which the legends of the saints are stuffed. But in all the actions in which he did propose himself imitable by us he did so converse with men, that men might with ease and pleasure, and without the least prejudice to their secular affairs, converse in the world after his example. In a word, his whole life was perfectly framed to a conformity with his doctrine and articles of faith. As these were fitted to every man's understanding, so was that fitted for every one's imitation.

Nay, let me add this further; his very miracles

and inimitable actions were also framed, as much as was possible, for the carrying on this design; for they were all of such a quality that they did not only evidence the divine authority of his religion to men's understandings, which was one great end of them, but did also powerfully recommend goodness and charity to their practices. We might in them at the same time discover both the truth of Christianity and the spirit and temper of it. For it is observable of all the great and wonderful works that our Saviour wrought, that they were not mere signs and prodigies, such as the carnal Jews hankered after, but actions of beneficence to mankind; illustrious expressions of the most large and diffusive charity. He never exerted that divine power that was in him, but to the ends of benefiting some person or other. His constant course of miracles was but a continual going about doing good.

And herein remarkably appears the difference between our Saviour's miracles and those of Moses and Elias; the one the author, the other the great restorer of the Jewish law. Theirs were for the most part vindicative and destructive; dreadful plagues and judgments upon gainsayers; waters from the deep to drown them, and fire from heaven to consume them; and this suitably enough to the nature and genius of that dispensation to which they did hereby gain authority. But our Saviour, who came to infuse another kind of spirit into mankind, chose to confirm his religion by miracles of mercy; by healing the sick, feeding the hungry, opening the eyes of the blind, casting out devils, and raising dead people to life again; plainly hereby making us to understand, that the great business of

his religion was to make men kind and good-natured, and to produce in them all the fruits of an useful and charitable conversation; and this in a degree far higher than either the law of Moses or any other religion in the world did oblige men to.

And thus much for our Saviour's life and example, which was the third head I was to speak to: as for the two remaining parts of his history, which I mentioned as further proofs of the point we are upon, I shall not now meddle with them, having, I fear, been too tedious already; and therefore I only beg leave to draw two short inferences from what hath been said, and I shall conclude.

And, first, if this account we have given of the ends of Christ's manifestation in the flesh be a true one; then we may learn what judgment we are to make of all such doctrines and opinions as do either directly teach vice, and profaneness, and careless living, or by necessary consequence open a door to it; of all such doctrines as dispose a man to believe either that holiness of life is not necessary to salvation, or at least not so necessary but that there may be ways found out to supply the want of it; of all such doctrines as do check and discourage men's endeavours after universal virtue, either by representing it unto them as a thing unattainable in this life, or by filling their minds with hard, and unworthy, and penurious thoughts of God and his goodness; of all such doctrines as tend to extinguish the inward life and spirit of religion, by turning it into customariness, or formality, or superstition: in a word, of all those doctrines that do any way hinder or obstruct good life. For it is certain we may affirm of all such, that they are not of God; that Christ never taught

them ; that the holy scripture, in the true sense of it, cannot possibly own them, as being directly contradictory to the great design and intendment of it, which, as we have seen, is to plant in men all manner of virtue and holy conversation.

This is an excellent rule to examine the truth of religious opinions by, and may be of great use for the guiding our judgments as to many points which are with great eagerness disputed among Christians at this day : and I mention it, not without a particular reflection upon many of the doctrines taught in the church of Rome ; and upon some, likewise, that are too much propagated among ourselves ; (though, God be thanked, never owned by our church ;) both of which sorts, if they be brought to this test, will appear manifestly false and unchristian ; as being either apparently contrived to serve a secular turn ; or if not that, yet all of them directly, or by necessary consequence, encouraging men in a careless or a vicious life.

But, secondly, since the end and design of our Lord's coming into the world is such as hath been said ; then, in the name of God, *let every one that names the name of Christ depart from all iniquity.* This is the most natural inference that can be drawn from this doctrine.

All of us here present do call ourselves Christians ; nay, and I believe would take it ill of any one that should think otherwise of us. For God's sake then let us make it appear that we are so, by living up to the design of our Christianity ; let us shew that we are indeed the disciples of Christ, by walking as we have him for an example ; let us make all the world see that we believe his doctrines, by conforming our-

selves to his precepts ; that we fear his threatenings, by flying every thing that is base and sinful ; that we expect his rewards in the other world, by living above the vanities of this : let our constant and vigorous pursuit of every thing that is good, of every thing that is just, of every thing that is lovely, that is venerable, that is of good report, bear witness for us, to what Master and to what religion we do belong.

There is no other way but this to evidence that we are indeed what we pretend to be. It is not sufficient to entitle us to the name of Christians, that we were baptized into Christ, that we profess his faith, that we rest upon him for salvation, that we are members of an orthodox church : no ; what St. Paul said of circumcision, the same may be said of baptism, and all those other things ; (I use the words of a late eminent divine of our church ;) “ They do
“ verily profit, if we keep the law of Christ ; but if
“ we be transgressors of that law, our baptism is no
“ baptism, our faith is mere infidelity, our Chris-
“ tianity is no better than heathenism.” Nay, further, I will be bold to say, there is not a Turk or a heathen, but, if he live better than we, if he be more innocent, more chaste, more humble, more just, more charitable than we, he is to all intents and purposes a better Christian ; forasmuch as he lives more up to the ends of Christ’s religion. And a thousand times rather would I choose to appear at the last day, before the great tribunal of God, in the person of such a poor infidel, than in the condition of the most orthodox Christian, if he soil and unhallow his profession by a vicious life. God Almighty touch all our hearts with a sense of these things, and grant that

that grace of his, which as on this day hath appeared unto men, may effectually teach every one of us *to deny ungodliness and worldly lusts, and to live righteously, and soberly, and godly in this present world, looking for the blessed hope, and the second and more glorious appearance of the great God, and our Saviour.* To whom, &c.

SERMON XXIII.

PREACHED BEFORE

THE QUEEN AT ST. JAMES'S CHAPEL, ON
EASTER-DAY, 1705.

ACTS x. 40, 41.

*Him God raised up the third day, and shewed him openly;
Not to all the people, but unto witnesses, chosen before of
God, even to us, who did eat and drink with him after
he rose from the dead.*

THE solemnity of this day leading me to treat of something relating to our Lord's resurrection from the dead, I shall beg leave at this time to give an account of one circumstance of it, which is not commonly insisted on in the discourses upon this argument; but which yet is looked upon by some (who are glad of any sort of weapons, though never so slight ones, wherewith they may attack the Christian religion) to contain a strong objection against the sufficiency of the proof we have of that great article of our faith. It is that which is here told us by St. Peter in the words I have now read unto you; namely, that when God *raised up our Lord Jesus on the third day, and shewed him to be alive, he did not shew him to all the people, but only to chosen witnesses appointed by God for that purpose.*

It is certain that Christ's resurrection is the great

fundamental article of Christianity: our whole religion stands or falls with it; *If Christ be not risen, then is our preaching vain, and your faith is also vain*, as St. Paul tells us. And therefore this point, above all others, ought to have such a proof and attestation as is clear, and full, and convincing, and liable to no exception or evasion; forasmuch as whatever shakes the credit of this, shakes the credit of our whole religion.

Now we Christians do say, and we have the greatest reason in the world to say it, that we have as good proof of Christ's resurrection as any man can reasonably desire. We have such an attestation of it, as none can justly except against: for we have the constant agreeing testimony of several credible witnesses, to whom our Saviour shewed himself alive after his crucifixion, and with whom he did eat and drink for several days together, and in whose presence he did visibly ascend up into heaven. And we have that testimony authentically conveyed down to us; and confirmed likewise with all the sorts of evidence that any matter of fact, done at the same distance of time from us that this was, is capable of.

Well, but to this it is objected, that these witnesses we speak of were all of them Christ's friends, and followers, and dependents. There are no witnesses produced of his resurrection, but such as were his own disciples, such as had espoused his interest, and were of his party, and consequently were bound, right or wrong, to keep up his reputation in the world. If Christ did indeed rise from the dead, and meant to give sufficient, unsuspected evidence to mankind of that his resurrection, it was fit that he should have appeared after his death to men of all

sorts, to his enemies as well as to his friends ; to those that did not believe his religion, as well as to those that did. But yet we find that he shewed himself only to his own followers, and conversed with none but them, not at all with the unbelieving Jews or Romans : and this is owned by the apostles themselves. St. Peter here in my text, when he preached Christ's resurrection to Cornelius, confessing and declaring, that when God *raised up Jesus on the third day, and shewed him openly*, yet it was not to all the people, *but to witnesses chosen before of God*, even his own apostles, *who did eat and drink with him after he rose from the dead*.

This is, indeed, one of the strongest objections that is brought against the article of Christ's resurrection, and it is not a new one ; for Celsus particularly, fifteen hundred years ago, urged it against the Christians, as Origen acquaints us. My business, at this time, shall be to consider it, and to give a fair account of this matter. And here I have three or four particulars to lay before you, which, if they be well considered, will convince any reasonable man, that how plausibly soever this objection looks at the first sight, yet there is nothing in the world in it, but it is all mere cavil.

I. And first of all let it be considered, that though it be true what St. Peter here tells us, that when God raised up our Lord from the dead, *he did not shew him to all the people* : yet it is not true, which is supposed in the objection, that there were no other witnesses of Christ's resurrection, but only his own disciples : for the soldiers, that were placed by the Jewish magistrates to guard the sepulchre after they had sealed it up, were witnesses of the whole

transaction, as St. Matthew informs us. It is not indeed said that they saw our Lord Jesus after he was risen; but they were sensible of the earthquake which preceded his resurrection: and they saw the angel that came down from heaven, and rolled away the stone from the door of the sepulchre, and thereupon were struck with such terror, that they became as dead men: and they saw likewise that his body was missing in the grave, as appears by the account they gave of these things to their masters, who thereupon bribed them with large sums of money to give out that ridiculous story, that, whilst they were asleep, his disciples came and stole away his body: as if it was credible, either that sixty men that were set to watch (for so many, they tell us, a Roman custodia consisted of) could all be asleep at once; or, if they were, that they could give an account of what was done while they slept.

But pray what sort of man was St. Paul when our Saviour first appeared to him (for he appeared to him oftener than once) in that astonishing manner that is set down in the ninth of the Acts, when he and all his company were struck to the ground by that glorious, unsupportable light that surrounded them? Was he then one of Christ's followers or disciples? So far from that, that *he breathed forth nothing but threatenings and slaughter against all that were of that way*, and was at that very time going to Damascus, with a commission from the Jewish sanhedrim, to bring bound to Jerusalem all, both men and women, that believed on our Lord Jesus Christ. There were, then, other witnesses of our Saviour's resurrection besides his own disciples. That is the first thing.

II. But, secondly, though there had been no other witnesses of Christ's resurrection than his own followers, yet their testimony was to all intents and purposes sufficient to ascertain all reasonable men to the world's end of the truth of the matter of fact ; nor is there any possible objection against it ; as will appear, if we consider either the number of the witnesses, or the manner of Christ's appearance to them, or the times of it, or the quality of the persons, or the no reason they had to abuse the world with such a report, if it had been false ; or, lastly, the other evidence, besides their own word, that they gave of the truth of it.

For their number, they were many, both men and women, even some hundreds, that our Saviour shewed himself alive to after he had been put to death.

For the manner of shewing himself to them, it was the most convincing that could be. He did not appear to them one by one, but to multitudes of them together, even to *five hundred brethren at once*, as St. Paul tells us, 1 Cor. xv. of whom the greatest part were alive at the time when he wrote that Epistle. Nor did he shew himself to his disciples, by only giving them a glimpse of him, or just appearing to them, and then vanishing ; but he conversed with them, he eat and drank with them, he exposed himself to be felt and handled by them.

For the times, it was not once or twice, but frequently, for the space of forty days ; at the end of which he led them out to the mount of Olives, and there, in their presence, did he visibly ascend up into heaven.

For the quality of the witnesses, and the matter

they gave testimony to, there was no possible suspicion either of their being deceived themselves, or deceiving others. The persons were plain, simple, illiterate men, and the most unfit in the world for the carrying on such an imposture, if this had been one. The matter that they gave testimony to was a plain matter of fact, obvious to all their senses; and let them have had never so little wit, yet, if they had but honesty, their testimony concerning it might be relied on. And, that they had honesty appears beyond all exception from this, that no promises or threatenings could work upon them to depart from their evidence; but, notwithstanding all the sufferings they underwent upon account thereof, they continued constant to the death in maintaining to all the world that Jesus was risen from the dead.

That they had no inducement to be thus constant in their testimony, but the obligations that their own consciences laid upon them, is abundantly plain: for what advantage in the world could they expect to themselves from their persisting in such a story as this, if it had been an untruth? why, nothing but hatred and reproaches, and infamy, and persecution, and loss of goods and of life itself: this was all the reward they were to hope for from the world.

And this consideration alone, if it be well attended to, will quite take away the ground of the whole objection. The main force of the objection lies here; that the witnesses of Christ's resurrection were his friends, of his own party, and consequently were bound to keep up his reputation among men, right or wrong; and therefore their single testimony ought not to be relied on. Now it must be confessed, this circumstance would have occasioned some suspicion

in other cases, where it was apparent some worldly design was carried on ; or where there was a prospect of riches, or power, or some other temporal advantage to be attained by the successful management of an intrigue ; but there is nothing of this to be pretended in this case of Christ's witnesses. If Christ did not rise from the dead, they had a world of reasons and inducements to have deserted both him and his religion ; but they had none to make such a gross lie for his sake, how much soever they had been his friends before. Nay, so far from that, that, as I said, it was against all their worldly interests to own his resurrection, though they were never so much convinced that he did really rise from the dead. As things then stood, nothing but a sense of their duty could have put them upon it, how well soever he had deserved of them. They must be very good friends, and very honest and sincere men too, that will venture all they are worth in this world, and their lives to boot, for the sake of their friend, even while he is alive ; and though the cause they appear in, on his behalf, be never so just. But is it credible, nay, is it possible to be conceived, that such a number of men should have had such a kindness for a friend ; a friend too that was dead, and from whom they could hope for nothing ; nay, a friend too that had been most unfriendly to them, in having most grossly deluded them : I say, is it possible (as human nature is constituted) that so many men, for the sake of such a person, would forge so monstrous a lie as his rising from the dead, and stand to it too, when they not only got nothing by the cheat, but exposed themselves thereby to all the miseries that mankind can endure ?

But, lastly, the evidence of Christ's resurrection did not so much depend upon the bare testimony of these witnesses, as upon other proofs they gave of the truth of it; for those men that preached Christ's resurrection gave demonstration of the truth of the matter of fact by the works that they themselves wrought.

For here was the case: Christ, when he departed from his apostles to go up into heaven, told them, that he had appointed them to be his *witnesses*, not only in Judæa and Samaria, but *to the uttermost parts of the earth*: but they must not enter upon that office till they had their credentials; and therefore he bids them stay at Jerusalem till they were endued with *power from on high*. Ten days after this, the Holy Ghost descends upon them in a visible manner, and that in a full assembly. Upon this they every one began to speak in languages that they never had been taught, to the great amazement of vast numbers of people of several nations, who, upon the rumour of this, flocked thither. Then were they qualified to preach Christ's resurrection; and they did so: and to confirm the truth of it they wrought all sorts of miracles; they cured all diseases; nay, they themselves raised the dead to life again; nay, not only this, but they communicated the same power of working miracles to all those they laid their hands upon. And all these mighty wonders they solemnly did avow they performed by the power of Jesus Christ, who was crucified at Jerusalem, and who was now alive at the right hand of God. What now was the effect of all this? why, wherever they came, they brought over multitudes, both of Jews and Gentiles, to the faith of Jesus Christ. One of these witnesses,

(St. Peter by name,) by one sermon, converted three thousand; by another sermon he converted five thousand. And within a very few years, (less than forty,) by the preaching of these witnesses, and the mighty signs and wonders they wrought, was Christianity spread throughout the world, and continues so to this very day.

Now can any reasonable man desire greater evidence for any matter of fact, than all these particulars I have mentioned will amount to for the matter of fact of our Saviour's resurrection? nay, I add further, was ever any other matter of fact in the world better attested than this is?

III. And if this evidence be sufficient, then all that remains in the objection will very easily be answered. For, in the third place, what is pretended, that Christ ought in reason to have given proof of his resurrection to all about him promiscuously, and not to have confined his appearance and conversation to a select number, is very unreasonable. For, was this way of proceeding necessary for the convincing the world of the truth of Christ's resurrection, or was it not necessary? If it was not necessary, why is it urged? If it was necessary, then that very thing which the objection would have Christ to have done, if he had done it, would not have been sufficient, but he must have done more. For by the same reason or argument that any man can prove that it was necessary, for the ascertaining men of Christ's resurrection, that he should have appeared to all about him, to all in the city where he rose; by the same reason it may be proved, that it was necessary he should have appeared to all the Jews in the land of Canaan; nay, not only so, but

to all the Roman empire : for otherwise they would have had the same cause of objecting against his resurrection that is now brought ; namely, that the thing was a plot of the Jewish nation, for the bringing in one of their own country to be worshipped as a God throughout the world. Nay, further upon this principle, it would have been necessary for Christ to have shewed himself in person, not only to all that lived at that time, but to all of the several succeeding ages, even to this day.

The argument therefore of the objection proves too much, and therefore it proves nothing at all. The plain design of it is, to take away the credit of all such testimony as is given by a select number of witnesses. And, if that be once admitted, then the consequence will be this, that we can have no good evidence of the truth of matter of fact, but evidence of sense. And though we have Christ and his apostles witnessing to us, and a thousand witnesses more, yet, with the rich man in the parable, *we will not be persuaded, unless one rise from the dead, and appear to us.*

IV. And therefore, fourthly, taking it for granted that the witnesses of Christ's resurrection could not be such a determinate number of men, (for otherwise he must have appeared to all mankind,) the question is, what kind of men Christ should have chosen for this purpose ; his friends or his enemies ? the objection saith, both ; but we say there is no reason in the world for it. His enemies having so long been obstinate in their unbelief, notwithstanding all the arguments and all the miracles he had given them for their conviction, had rendered themselves utterly unworthy of such a favour. Ay, but,

it will be said, Christ's appearance from the dead to them would have convinced them of their error: supposing that, yet still it was not fit that God should convert them after that manner. According to the methods in which he deals with mankind, faith and religion is to be a virtue, a thing of choice, and not the effect of uncontrollable demonstration. If they had had sufficient means for the enlightening their understanding before, and yet had rejected them, as they did, there was no reason that they should have new and greater means used with them; such means as the force of which they could not resist. If this was reasonable, then it is reasonable that every atheist or unbeliever now among us, that is not persuaded by the common standing arguments of religion, should expect a miracle for his conversion. But this kind of proceeding is to do a sort of violence to men's natures, and to take away all the praise and all the reward of being religious.

But indeed it is not so certain, that those men that had resisted all Christ's preaching and miracles, and had afterwards most inhumanly crucified him, would have been brought over to the belief of him, though he had appeared to them from the dead. On the contrary, those that could impute his wonderful and divine works that he wrought in his life to magic, and confederacy with the Devil, in all reason would have given the same account of this his appearance after he was dead. For some men are so far gone in vice and wickedness, that even a demonstration, or *one from the dead*, will not bring them to a sense of their errors.

Now, supposing this to be the case, I am sure such men as these were by no means fit to be put

among the *witnesses chosen of God*, to whom our Saviour should shew himself alive after his death; because such witnesses as these would have done his cause more hurt than ever they would have done it good.

Since therefore there was of necessity to be a set particular number of witnesses for the attesting our Saviour's resurrection to the world, it was infinitely fit, for the gaining credit to their testimony, that great care should be taken in the choice of them. And if so, who were fitter to be pitched upon for that employment than those that were all known, tried, honest men, and who had attended upon our Lord during all the time of his public ministry, and so were perfectly well acquainted both with his life and his doctrine, as well as with the truth of his resurrection; and, lastly, who would so firmly persist in their testimony, that they would not scruple to undergo any sufferings, nay, even death itself, for so good a cause? And such a choice as this our Lord did make; and such a choice all men, that consider things seriously, cannot but allow to be reasonable.

I cannot think of any thing that can be further objected upon this argument, unless it be this: that though it was not fit our Saviour should vouchsafe that kindness to his enemies and crucifiers as to appear to them; yet, at least, he ought to have chosen some other witnesses, besides his own disciples, of his resurrection; some persons that were indifferent, that were neither engaged for him or against him.

Well, let this be admitted as a reasonable thing: but in answer to it, I say, that, for any thing we

know to the contrary, Christ did make such a choice of his witnesses : for of those *five hundred brethren* that St. Paul tells us our Saviour appeared to at once, several of them might not be brethren, might not be Christians before his appearance to them, but might be converted by that appearance : so that, at the time of that appearance, they might be indifferent to him and his religion, though they were not so afterward.

But whether it were so or no, it matters not : for it will be one and the same thing as to the event, and consequently the objection will be idle and frivolous. For let us put this question : Would we have had these indifferent, unconcerned persons, to whom we wish Christ had appeared after his resurrection, and appointed them witnesses of it ; I say, would we have had them, after this appearance, to continue in this indifferency and unconcernedness, or would we not ? if we would, then we would have them to continue infidels and unbelievers, notwithstanding Christ's resurrection, which they were eye-witnesses of. But, upon this supposition, what service were they like to do the Christian cause by their testimony ? this sort of persons were like to prove rare preachers of the gospel to others, who, though they owned Christ's resurrection, yet did not believe his doctrines. But, on the other side, if we would have all these indifferent, unconcerned men, upon the evidence of sense that they had of Christ's resurrection, to be convinced thereby that he was a true Prophet sent from God, and upon that conviction to become his disciples ; then the whole objection we have been so long upon vanisheth into nothing ; for the thing is admitted that we have

been all this while contending for; namely, that every one that is qualified to be a witness of Christ's resurrection must be a convert to his religion; and none could do any service to his cause but those that were such. And certainly this is true; and the more you consider it, the more you will be convinced of it. And if you turn over in your thoughts all the ways that can be imagined concerning this business, you will find that the way that God chose for the testifying his Son's resurrection, both to the present generation and to future ages, was the best, was the wisest, was the least exceptionable, was the most effectual for the gaining credit to it of any that can be thought of.

And thus much let it suffice to have spoken touching my text, and the objection that is taken from thence against our Lord's resurrection. All that I shall do further is to draw two or three useful lessons from this great article of our faith, for our instruction, and for our comfort, and for the awakening us to a sense of our duty; and this by way of application.

And, in the first place, taking it for granted that our Saviour's resurrection is sufficiently and unexceptionably attested, we have hereby the greatest assurance given to us of the truth of the Christian religion that we can possibly wish or desire: for it is the strongest and most indubitable seal that God could set to the verity of all our Saviour's doctrines: it being utterly impossible, (as being inconsistent with God's veracity, who cannot set his seal to a lie,) that if Jesus had been any other than what he pretended to be, namely, the Son of God, and the Saviour of the world, God would have raised him

again to life, and taken him up into heaven: especially, our Saviour having more than once publicly declared beforehand, that, after he was put to death, he would thus rise again; and gave that as a sign to the Jews, that he was no impostor, but a true prophet sent from God.

Secondly, another consequence of our Saviour's resurrection is, that we have thereby the greatest demonstration given us of the certainty of future rewards in another world: which is the great argument that must prevail upon the spirits of degenerate mankind to pursue the paths of virtue and holiness. For by this men might be clearly convinced that there was another life after this, since they had their own senses to witness it: he that was once dead and buried now living again, and visibly ascending up into heaven: and the same person that now lived again, had told them before, that all those that believed on him should be raised up again at the last day by that Spirit which raised him. What more could be thought of for the assuring us of a heavenly inheritance, if we be good Christians, than this? and what can more powerfully engage us seriously to endeavour to be such, than the consideration of that heavenly inheritance?

But, thirdly and lastly, another effect or consequence of Christ's resurrection is, that thereby God hath declared him to be the Judge both of the quick and the dead. This St. Paul tells us in the seventeenth of the Acts; *God, saith he, now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in*

that he hath raised him from the dead. And this is the point that St. Peter likewise, here in my text, takes care to inculcate to Cornelius, when he preached Christ's resurrection to him: *Him*, saith he, *God raised up the third day, and shewed him openly, &c.* And he commanded us to preach to the people, and to testify that it is he who is ordained of God to be the judge of quick and dead. And, lastly, this is that which the angels declared to the apostles while they were looking steadfastly towards heaven, as our Saviour ascended thither: *Why stand ye, say they, gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

O what confusion will this be to all unbelievers and impenitent sinners, when they shall see that very person, whom they thought so meanly of, and whose offers of salvation they often despised, appearing in the clouds with ten thousand glorious angels about him, and coming, in the most terrible manner that can be imagined, to call them to account for their lives past, and to execute judgment upon all ungodly men!

They will not then any longer (with the scoffers that St. Peter tells us shall be in the last days) say, *Where is the promise of his coming?* for we see *that all things continue as they were from the beginning of the creation*: for they shall be convinced, that however his coming was for good reasons deferred, yet he shall then come to purpose; to the everlasting confusion of their faces that opposed, or despised, or neglected him and his religion.

Then shall they say, Yonder he is whom we

slighted, whose religion we drolled upon, whose servants and followers we took to be no better than a company of credulous fools. Lo, yonder he is in the clouds, whose tenders of mercy we have refused, whose counsels we have rejected, to whose Spirit we have done despite, whose *sides we have often pierced* by our high affronts, in as rude a manner as the soldiers did at Jerusalem. Yonder he is; but no longer *a carpenter's son*, no longer *a man of sorrows, and acquainted with grief*; no longer a mean obscure Galilean; no longer a crucified God; as we in derision called him: but the Sovereign of angels, the Judge of mankind and devils, and the Lord of all things both in heaven and earth.

On the other side, this reflection, that our Lord by his resurrection is made the Judge of the world, doth not afford matter of greater terror to his enemies, than it doth of comfort to his friends and followers. How must it revive the heart of every honest Christian, and encourage him to go on patiently and cheerfully in the service of his Master, notwithstanding the many frailties and infirmities he groans under; notwithstanding the many slips and errors that after his best endeavours do attend the course of his life; to consider that he who is to take his accounts at the last day, and to pass sentence upon him, is no other than his dear Redeemer!

If we look upon the judgment to come only in this view, that then all the hidden works of darkness shall be brought to light, the secrets of all hearts be laid open, the actions of all mankind strictly examined and scanned, and sentence pass upon every one according to his works done in the flesh; I say, if we have no other view of the last

judgment than only this, it would not be very comfortable to the best of us, who are all sinners, and therefore cannot plead our innocence at that great tribunal. But when we consider further, that it is our Saviour that shall then sit upon the throne; that it is our Saviour to whom God hath committed the judging of us: our Saviour, I say, that knows our frame, that is sensible of all the difficulties we have to conflict with, as having himself, in the days of his flesh, had sufficient experience of them; (*he having been in all points tempted as we are, only without sin*;) and that this Saviour of ours will not judge us according to the rigour of the law, but according to the gracious allowances of the gospel: the consideration of this, I say, will prove an effectual antidote against all the fears and disquietudes and despondency we may lie under upon account of our own unworthiness.

Let none of us therefore, that heartily own our Lord Jesus and his religion, and honestly endeavour to live up to the laws of his gospel, fright ourselves with such thoughts as these: How shall I, poor wretch, dare to appear before the face of my Judge at the last day, who have so many grievous sins to answer for? Let us but go on in the good course we are in, let us but *hold the profession of our faith without wavering*; and daily apply to the throne of grace for strength and assistance against our corruptions; and to our prayers add our sincere endeavours to increase in virtue, and, the longer we live, still to grow better: and then, I dare say, whatever sins we may have been guilty of, we shall not need to have any apprehension or fear of our condition, upon account of them, when we come to die; but

we may with confidence appear before the tribunal of our Lord, and expect our part in that comfortable sentence which he will at the last day pronounce to all his true disciples and followers; *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* To which kingdom God Almighty bring us all, &c.

END OF VOL. I.

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